HISTORY OF INDIAN MEDICINE

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Containing Notices, Biographical and Bibliographical, of the Āyurvedic Physicians and their Works on Medicine

From the Earliest Ages to the Present Time

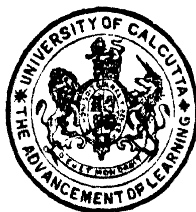
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Griffith Prize Essay For 1911

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TO

THE MEMORY OF MY DEAR BROTHER,

MR. JÑĀNENDRANĀTH MUKERJEE,

WHOSE EARLY DEATH DEPRIVED ME OF MY

CONSTANT COMPANION IN MY PLAY AND

IN MY STUDIES, AND TO WHOSE HELP

I OWE MUCH,

THIS VOLUME IS

DEDICATED.

WORKS BY THE AUTHOR

1. The Surgical Instruments of the Hindus, With a Comparative Study of the Surgical Instruments of the Greek, Roman, Arab and the Modern European Surgeons. Griffith Prize Essay for 1909. Published by the Calcutta University, in two volumes. Vol. I : Text. Vol. II : contains about 400 illustrations ... Rs. 12

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PREFACE

The third volume of the *History of Indian Medicine* is now offered to the public. It is a tardily-issued publication and brings us down to the end of the historical period designated by "B. C. or (Before Christ)." The material here presented had been collected several years ago, but circumstances have delayed the publication long beyond the time originally thought of. Manuscripts of a publication of this character cannot be sent to Press in absolute completeness, since new information is being published in India, in Europe and in America. I am anxious to make it as complete as possible, and I alone am responsible for any sin of omission or commission. A preface is often an excuse, and the apology offered in the Preface to the Second Volume of this book for the occurrence of delay in the publication is also necessary here.

Some of the pages of this volume have already appeared in print. But even though a book goes over old ground, it may yet be welcome, as the subject dealt with in it requires elucidation and confirmation, especially as this volume contains between two covers a mass of material which is highly useful in the history of the ancient system of medicine.

Part of the introduction appeared as an editorial in the *Journal of Āyurveda* as—

Comparative Medicine in the J. A., January, 1925.
Hārīta II or Pseudo-Hārīta ,, ,, December, 1927.
Patañjali ,, ,, May, 1928.
Jatukarṇa ,, ,, June, 1928.

B

Nāgārjuna in the J. A., August, 1928.
Suśruta in the *Surgical Instruments of the Hindus*, Vol. I.
Caraka " " " " "
Vāgbhaṭa I " " " " "

Nowhere will the student find a connected history of Jīvaka. Therefore extensive quotations have been made to complete his life history from the works of *Savants* whose names have been duly acknowledged in the text.

No one can write upon the subject of this book without lying under obligation for the information contained in this volume to the authors who have already written on some portion of the subject, and I take this opportunity to thank them.

I have copied some authors copiously as my desire was to render their masterly contributions accessible to the readers. The arrangement of material has necessitated that the description given in one place has had to be repeated at different places for the convenience of the reader.

Foot-notes have been avoided as they encumber the pages and interrupt the reader's train of reading. all references have however been given in the text at their proper places.

We have long wanted a text-book of the History of Indian Medicine that covers the whole field and presents the subject in a manner suitable to the needs of the student. The task is arduous and self-imposed. I look back upon the three volumes that have been published by the University as the realisation of my wish in part. Other volumes have long been due but I do not know when these will be completed.

I have pleasure in acknowledging the assistance of my sons, Hirendranāth Mukerjee for proof-reading of the

English portion of the Text, Jitendranāth Mukerjee for typing the MSS. for the press, and Kavirāj Sudhīndranāth Mukerjee for the correction of the Sanskrit portion of the pages in proof. Their co-operation has enabled this volume to appear and I think it my duty to make this acknowledgment.

THE STAR MEDICAL HALL,
156, Haris Mukerjee Road,
Bhowanipur, Calcutta.
1st November, 1929.

G. N. MUKERJEE

As regards the transliteration of Sanskrit words, we have employed the method adopted in the Congress of Orientalists and circulated in the *Journal of the Royal Asiatic Society*, ignoring in fact, the unpleasant characters of the *Sacred Books of the East.*

I

SANSKRIT AND ALLIED ALPHABETS.

अ	a	ओ	o	ट	ṭ	ब	b
आ	ā	औ	au	ठ	ṭh	भ	bh
इ	i	क	k	ड	ḍ	म	m
ई	ī	ख	kh	ढ	ḍh	य	y
उ	u	ग	g	ण	ṇ	र	r
ऊ	ū	घ	gh	त	t	ल	l
ऋ	ṛ	ङ	ṅ	थ	th	व	v
ॠ	ṝ	च	c	द	d	श	ś
ऌ	ḷ	छ	ch	ध	dh	ष	ṣ
ॡ	ḹ	ज	j	न	n	स	s
ए	e	झ	jh	प	p	ह	h
ऐ	ai	ञ	ñ	फ	ph	ळ	ḷ

ं (*Anusvara*) . . ṁ	ऽ (*Avagraha*) . . . '
ँ (*Anunāsika*) . . m̐	(*Udātta*) . . . . . ´
ः (*Visarga*) . . . . ḥ	*Svarita* . . . . . . ^
ᳵ (*Jihvāmūlīya*) . ẖ	*Anudātta* . . . . `
ᳶ (*Upadhmānīya*) ḫ	

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INTRODUCTION

INTRODUCTION

Comparative Medicine

In a systematic enquiry into the state of medical science among any ancient race, it may be pointed out that the comparative study of the contemporary science of medicine in different countries often furnishes us with valuable materials as regards the state of medicine in a country ; and this method has been recommended for cultivation as one of the sources of information for a proper estimate and real value of the knowledge contained in the literature of the period. In India, the terse language of the *Sūtras* in the Sanskrit texts had long become obscure to the later generations who required the extraneous help of annotations, glosses and commentaries, for the proper comprehension of the sense of the ancient authors. Often such help proved insufficient, inaccurate and misleading, though, in the majority of cases, these *Ṭīkās* were the only key left to us for getting an insight into medical practices which had become obsolete or unintelligible. But when the knowledge is contrasted to and compared with the knowledge possessed by the then nations of the world, such obscurity at once vanishes away. We know with what brilliant results comparative mythology and comparative philology had been studied in the last century, and we may express the hope that such a study by scholars in the domain of medical science will lead to interesting discoveries.

The difficulties surmounted by *savants* to raise com-

parative philology and comparative mythology to the dignity of science were very great indeed It required the life-long labour of many renowned philologists and mythologists of many nations. With the bi-lingual inscriptions, —Egyptian and Greek,—on the Rosetta stone discovered in 1799, the interpretation of the Egyptian hieroglyphics became possible by Champollion, and gradually the entire maze of alphabetic and syllabic signs, determinatives and ideograms, was deciphered by Rawlinson, Hinks and Oppert ; and this decipherment was rightly regarded to be one of the greatest achievements of the nineteenth century. In deciphering cuneiform writings, the Ancient Persian and Babylo-Assyrian systems had to be learned, nay, the Ancient Persian itself had to be deciphered. What was worse, there was no derivative language to serve as an auxiliary, like the Coptic, a daughter-language of the Old Egyptian, as in the case of the hieroglyphics. The tri-lingual cuneiform inscriptions of Darius and Xerxes were discovered to be in the Ancient Persian, Susian and Babylo-Assyrian. Grotefend thus became able to discover the Indo-Germanic idiom of the Ancient Persian Achaemenid kings. Burnouf, Lassen and Rawlinson then completely deciphered the Ancient Persian which served as a key to Babylo-Assyrian cuneiform writings of by-gone ages.

To Sir William Jones we owe the identification of Sandrokoptos of the Greeks with Candra Gupta, the Maurya monarch, whose date, and the date of the conquest of Alexander the Great, served as land-marks in the study of Ancient History of the Hindus. With the help of Vedic references illucidated by the comparative science of language, Buddhistic records, Singalese versions, epigraphical and numismatic discoveries in the finds of coins and inscriptions on stone and copper-plates, native chronicles

and notices of Chinese, Greek and other foreign writers, contemporary literature and accounts of contemporary events, and Chinese and Tibetan records, it became possible to build up the history of Indian civilization. The inscriptions of Aśoka on pillars and rocks had remained unintelligible until James Prinsep deciphered these inscriptions, discovered the Pāli language, and thus illuminated the Buddhist history and antiquities.

Burnouf traced the inter-relation of the Zend and the Vedic Sanskrit, and with the help of his Comparative Grammar, deciphered and explained the Zend language and scripture. The German scholars, Bopp, Grimm, and Humboldt, detected the connection among the Indo-European languages,—Sanskrit, Zend, Latin, Slav, Teuton and Celtic,—the offshoots of the same original stock, and thus laid the foundation of the Science of Language, on which an embellished edifice had been built up by many scholars ; a notable name to mention is that of Max Müller who not only returned us our Vedas, but with the collaboration of distinguished scholars supplied us also with faithful translations of Sanskrit, Chinese, Zend, Pahlavi, Pāli and Arabic texts.

In a similar way, the unity of all religious beliefs had been traced by the study of Comparative Mythology and Religion.

For the elucidation and study of the medical science of the Ancient Hindus, we are concerned more or less with all these fields of research : the Egyptian medical Papyri—the Eber's papyrus, Papyrus Brugsch or Berlin Medical papyrus, British Museum Medical papyrus and other minor papyri,—contain accounts of medical practice which was contemporaneous with the Vedic medicine ; the Buddhistic medical literature in Pāli and Sanskrit, the *Mahāvagga*, *Mahāvaṁśa* and the *Jātaka* stories, with the

extensive Greek literature of the Hippocratic School and its Roman successors ; Vedic and Brāhmaṇic literature with the Zend of the Pārsis ; and the mediaeval literature with Arabic and Persian, in which languages the Sanskrit books were translated. In the 'Land of Snow,' we find medical books which are translations of Sanskrit works on medicine, the originals of which had long been lost to us. The medical knowledge treasured up in the Tibetan *Tangyur* and *Kangyur* still await elucidation, and here is a vast field for research by the Indologists in the domain of comparative medicine. The French, German and Russian scholars are utilising the material. In 1835 Csoma de Koros contributed an '*Analysis of a Tibetan Medical Work*' in the *Journal* of the Asiatic Society of Bengal. In 1846 Rosenbaum-Sprengel, and in 1850, 1860 and 1866 Puccinotti discussed about '*Medicine in Tibet.*' In 1867 Wise in his '*Review of the History of Medicine*' supplied us with a short account of Tibetan medicine. Other scholars contributed their quota. In 1900, a German medico, H. Laufer, offered as his thesis for the M. D. Examination, '*The Science of Medicine in Tibet*' or "*Beitrage zur Kinectnis der Tibetischen Medicine,*" Berlin. Cordier's contributions are well-known. But our knowledge is still fragmentary. We possess reliable evidence that Hindu medical works were translated in Tamil and Singalese. Java was a Hindu colony and possibly we may find remnants of Hindu medical science there in a more or less mutilated form. The accounts of medical knowledge in Burma, China and Ceylon evince a striking similarity to the medical system of the Ancient Hindus ; and therefore those accounts should be carefully enquired into and collated. All countries near and around India would furnish us with valuable contributions towards a scholar-like knowledge of this important science.

In the study of History of Indian Medicine we laid stress on the necessity of our graduates in medicine for a knowledge of the classical languages, especially Sanskrit, Greek and Latin. We would now request our friends, the Āyurvedic physicians, to acquire some knowledge of one at least of the modern tongues, *e. g.*, English, French and German. This will give them breadth of outlook among scholars of the world. It would be then easier for them to undertake research according to the comparative method,—a method which when utilised will lead to results which will be simply astonishing,—results, which then subjected to the critical and scientific methods of modern research, will yield a harvest of scientific findings undreamt of by the workers themselves. The task is certainly not an easy one; it will take years of study and application, and the co-operation of a host of scientific workers. The discoveries that we shall be able to make, in this field of research,—this newly-opened mine of scientific enquiry,—would not be inferior, in novelty or importance, to the brilliant discoveries made by men in any age or climate.

Apart from the systematic enquiry into the medical literature of the world, we should try to collect folk-medicine as it exists in different countries. The immunity of the dairy women to the attack of Small-pox was known to many physicians, but it required a Jenner to test the truth of such a statement by experiments. Popular impressions and beliefs relating to cure of diseases are worthy of examination, and science advances by bringing into view facts previously unknown. A priest or a butcher was certainly not a good anatomist, but there was no doubt that the origin of Human and Comparative Anatomy could be traced to their work. Alchemical experiments did not secure the philosopher's stone which

would turn all base metals into gold, but to the alchemists we owe the science of Chemistry which is, undoubtedly, more precious than what was the object of their search. Travellers who gathered knowledge of plants were herbalists, but the science of Botany had its origin in the rude attempts of such men at classification and description of the vegetable kingdom. In a similar way we may collect facts about medical practice in different lands. We may be fortunate in detecting resemblances between such facts or similarity which may exist between apparently dissimilar systems. We may trace unity in the apparently anomalous and multiple systems of the healing art. When our survey of the different systems is completed, the so-called empirical facts should be brought into relation with some general law, and our enquiry would then be entitled to be considered as science. We may find out some order or law in the multiplicity of the practices of the art of medical science, though such practices may be right or wrong. Then we should attempt at classification; we may reduce the systems into groups and sub-groups, families and sub-families. Such a study will bring before us many curious and obsolete facts of medical science, facts which are unimportant when judged by themselves, but which, when studied in reference to important medical theories, would prove highly useful adjuncts to our study of the progress of science. Geologists have utilised fossils to identify strata, to arrange them in the order of their evolution, and to divide them into larger groups. We shall try to give a summary of the results achieved by scholars by the comparative study of medical science.

The comparative method recognises the evolution of medicine as a science from empirical knowledge and folk-medicine, but is not silent concerning the evolution of

individual system of medical practice. The comparative method is the one along which we particularly wish to direct our thoughts for the present. The outlook is far wider and embraces the whole range of medical education. In the study of Hindu medicine, it adopts the point of view that the Indian system is not a solitary system by itself, but shares with the other systems the basic principles of all knowledge common to all methods of treatment in the world. The recent discovery at Boghas Koyi in Cappadocia of the names of Nāsatyas and other Vedic gods in cuneiform character, and the occurrence of the name Naunghaitya in the Zend Avesta clearly direct us to search for the medical knowledge as taught by the celestial Aśvins, not solely in India, but also in Persia and Mesopotamia.

We must, however, be careful not to indulge in too hasty comparisons. Caution comes with knowledge, and we must proceed cautiously when dealing with our facts. But we must refrain from making too narrow distinctions in our comparison of the facts, and we should avoid uncritical observation of evidence. It is a work of much interest to take stock of the relative extent and value of our investigations.

Now it may be asked "What is the use of such a study?" Our answer to such enquirers would be what Professor Faraday answered when he was questioned by a lady, the use of a very simple experiment in magneto-electricity, "Madam, will you tell me the use of a new-born child?"

We acquire knowledge for its own sake. Diffusion of truth for the benefit of mankind should be our motto. We must cultivate the habit of accuracy and exactness in matters of facts. We must be ready to reject a theory which might have been rightly entertained with the

strongest fidelity, when we find it inconsistent with our facts. Above all, we must have imagination, but our imagination must be under our control.

But we must not have our eyes only on the past achievements of our forefathers. Let us look forward for a moment into the future, into the visions that are screened off from our sight. In our work of regeneration of the ancient system, we are being anxiously watched by our friends in other lands. Our methods are being studied by critics, friendly or unfriendly, and what is more, our countrymen are eagerly waiting to learn the success of our undertaking. We have now a Journal devoted exclusively to the study of the Āyurveda and allied sciences; it welcomes the co-operation of the learned who are interested in this branch of Oriental learning, and who are willing to encourage others in their work of regeneration. An increase in the number of subscribers will strengthen its financial position which will enable it to expand its field of operations in many directions, *e. g.*, publication of original works on medicine, which would serve as reference books to busy practitioners, and as text-books for students. The want of suitable text-books for students is felt by all, especially as there is every likelihood of Āyurvedic colleges being established by the Government, Corporation and private generosity at no distant date. There is no doubt that we enjoy better opportunities now than scholars did before. Books and MSS. are easily available. Important Sanskrit books are being edited and translated. We are exceptionally fortunate in having research literature on many subjects in the libraries of Calcutta, —the Library of the Asiatic Society of Bengal, the Imperial Library, and the Library of the University of Calcutta; though we must admit that the literature

on History of Medicine is poorly represented in all these libraries.

I can adduce many examples of the use of the comparative method.

Surgical Instruments and Operations.—The surgical treatment of diseases became a lost art many centuries before. It became impossible to form any idea of the surgical instruments and surgical operations described in standard medical works of the Hindus without a comparative study of the surgical instruments and operations described by other nations in ancient times and also by modern surgeons who have improved upon them.

Forceps.—Some of the instruments would be found to bear the same names, in Hindu, Greek and modern medicines, *e. g.*, *Siṁhamukha*, and *Makaramukha svastikas* are the prototypes of Lion, and Crocodile forceps, of the modern surgeons. I pointed out this strange similarity in the names of cruciform instruments in my *Surgical Instruments of the Hindus*, Vol. I, p. 101.

Catheter.—It has become now necessary to compare the knowledge possessed by the same nation in different ages, as we find marked difference in the knowledge possessed by them in different epochs. Let us take the example of the science of medicine as known to the Hindus. In the *Atharva Veda*, I, 3, we find the use of some primitive form of tubular instrument to relieve retention of urine, but in later works by Caraka and Suśruta, we find no mention of catheter or any instrument similar to it, though we find tubular instruments for dilatation of urethral stricture.

Parasites.—In the same *Veda*, we find references to the parasites in the human body and also in the cow. We have been able to identify some of them. We have

come to the conclusion that the Vedic sages had better knowledge of helminthology than later authorities, as far as we could judge from these extant works. We have shown that the *Algaṇḍus*, *Avasakava* and *Vyadhvara* are the descriptive ephithets of *Tinea medinensis*; *Śaluna* is the *Tinea Solium* of the mediæval authors on Zoology; *Caturakṣa*, *Viśvarūpa*, *Sāraṅgamarjuna* and *Kusumba* are the descriptive terms of the Bladder-worms of *Tinea Saginata* in cow, and *Triśīrṣa*, *Trikukuda* refer to *Ascaris Lumbricoides*, the round worm in children. The habitat and mode of entrance in the human body when transmitted from animals, are also described. I have considered these topics in detail in my book *Human Parasites in the Atharva Veda and in later Medical Text Books.*

Midwifery forceps.—The use of midwifery forceps by the ancients had been the pivot of controversy for many years. Adams, Mulder, Playfair and others think that Avicenna refers to forceps for the delivery of living children. Milne, and others think that the forceps refer to the craniotomy forceps and that Chamberlens are still to be regarded as the inventors of the useful instrument. We expressed the opinion (*Surgical Instruments of the Hindus*, Vol. I, pp. 166-68) that the use of midwifery forceps was unknown to the Hindus, Greeks and Romans. But the block-prints brought by Mr. Sarat Chandra Dās, the well-known Tibetan Scholar, from Tibet and printed in the *Journal of the Buddhist Text Society*, Vol. II, plates 1-10, clearly show that the use of midwifery forceps was known in Tibet. The Tibetan surgical instruments are adaptations of the Hindu instruments. The medical knowledge treasured in the *Tangyur* and *Kangyur* still await elucidation and here is a vast field for research by the students of medicine. The French and the Russians are utilising the material

but those works, even now, are sealed books to most of our countrymen.

Kalāya-khañja.—The term *Kalāya-khañja* occurs in Mādhava's *Nidāna*. The term also occurs in the *Caraka Saṁhitā* and the *Suśruta Saṁhitā*. But the commentators Bijaya Rakṣita and Śrī Kaṇṭha Datta suggest the term to be merely name of disease (रूढ़ संज्ञा), but does not signify its etiology. Bhāvamiśra quotes it with no better result. When Lathyrism or Kheśāriḍāl poisoning was first noticed in India by Europeans in 1833, the Indian physicians had already lost all knowledge of the disease. But a comparative study of the descriptions of ancient authors with the symptomatology of the modern writers, helped us to diagnose Lathyrism to be *Kalāya-khañja*. (See *Lathyrism* or *Kheśāriḍāla-Poisoning*, pp. 23-28.)

Inoculation of Small-pox and Vaccination.—There was no doubt that this practice prevailed in India from a long time, but it is no doubt strange to miss any mention of the practice in the ancient and mediæval scientific works on medicine. Dr. Huillet of Pondicherry expressed the view that actual vaccination itself was known to the Hindu surgeons.

The spurious passages about inoculation and vaccination which are often quoted by modern writers we have shown to be interpolations of later writers to popularise the practice of vaccination. (See *History of Indian Medicine*, Vol. I, *Introduction*, p. 126.)

The Hippocratic oath.—Hippocrates forbade all surgeons to operate for stone but allowed it to be done by men who practised the operation. The commentator including M. Littre could not give an explanation of this interdiction ; Adams also failed to give any reason and quotes Avenzoar who pronounced this operation to be one, which no respectable physician would witness,

and far less perform. A special license was necessary to operate on stone in England. Ferne, Master of Cheselden, was one of the surgeons specially licensed to perform the operation in St. Thomas's Hospital, this license being not granted as a matter of course to all surgeons. Cheselden also applied himself to the operation for the stone (*B. M. J., II, 222, 1905*). If we simply read the reasons given by Suśruta, who calls it the worst of all surgical operations,—"Even experienced and able surgeons fail to attain success by operation for the stone. So the surgical treatment is the worst of all treatment here. But if you do not operate the patient will die; and it is doubtful whether he will live after the operation, so give him the chance of operation in God's name." (*The Surgical Instruments of the Hindus, Vol. I*, p. 170), the meaning of the Hippocratic advice becomes clear to us. Caraka also gives us a Code of medical ethics and enjoins the student to observe rules of conduct at the ceremony of initiation.

Ant's head as suture material.—The practice of the use of ant's mandibles as suture materials was described by Suśruta and Caraka and may be taken as a curious practice of ancient surgery of the Hindus. The Greeks and the Arabs never mentioned it. This is no doubt a very primitive method. But in modern times the practice has been recommended, and Dorats' novel suture is nothing but the use of head-nippers of ants. Who knows if this primitive method did not suggest the forceps and suture needles of scientific surgery ?

Glass knife.—The use of glass and flints as operation knives were primitive methods and these may have suggested the use of surgical knives.

Leeches.—The description of leeches in the Hindu works can be compared with such descriptions of the Arabs

with advantage and I have tried to identify the leeches of Suśruta with the different types of Indian leeches as described by Harding and Moore in the volume on Hirudinea in the *Fauna of British India.* Similarly, I have tried to identify the lice, mosquitoes and ants as described in the medical books in Sanskrit with the worms mentioned in scientific books on Zoology in my contribution, *The Human Parasites in the Athara Veda and in the later Medical Text Books.*

Dissection.—From contemporary literature we may get an idea of medical practices current at a particular epoch. An illustration taken from a contemporary manuscript of *Grand Chirurgie* gives us an idea of the ceremony of dissection as practised in the time of its author Guy de Chauliac who wrote the work in 1363 (see *B. M. J.*, Vol. II, p. 1249, *1894*). Suśruta gives us the details of dissection of a cadaver and also mentions the modes of learning practically surgical operations on dead animals and models of wax.

The Snake Symbol.—The great Caduceus controversy about the symbol of the healing art having two snakes or only one is well known to all. The origin of the snake symbol to represent Śiva, the fountainhead of all medical knowledge, can be traced to India. We still have specimens of two carved snakes at the Cauki Ghātā of Benares (see Havell's *Benares,* p. 118) and also at the Gorain Ghata, which are undoubtedly the prototypes of the modern snake symbols printed on books, certificates, etc., and embossed on medals. At Mohen-jo-daro many seals were found in the excavated area. In one of these seals we find an Aśvattha tree (*Ficus religiosus*) surrounded by two snakes on the two sides. The Rt. Reverend C. W. Leadbeater also expresses the same view and says, " The spine is called in India the *Brahmadanda,* the

stick of Brahma, and the drawing (in the book) shows that it is also the original of the Caduceus of Mercury, the two snakes of which symbolize the *Kundalini* or serpent-fire which is presently to be set in motion along these channels, while the wings typify the power of conscious flight through higher planes which the development of that fire confers." (*The Chakras*, p. 18.)

NOTICES
BIOGRAPHICAL AND BIBLIOGRAPHICAL
ĀYURVEDIC PHYSICIANS
AND THEIR WORKS ON MEDICINE

CHAPTER XIV.

AGNIVEŚA.

Agniveśa is said to have been the son of Agni, the god of fire. Bharadvāja gave him the Āgneyāstra or "the weapon of fire" which Agniveśa in his turn presented to Droṇācāryya, the preceptor of the Pāṇḍavas (Dowson, *Classical Mythology*, p. 6).

Pāṇini wrote an aphorism for Garga, Agniveśa and others. (*Pāṇini*, 4.1.105 : गर्गादिभ्यो यञ्.)

He was the most intelligent amongst the desciples of Ātreya Punarvasu. He was of sharp intellect, and his work was declared to be the best of all the books composed by the pupils of Ātreya.

बुद्धेर्विशेषस्तत्रासीन्नोपदेशान्तरं मुनेः ।
तन्त्रस्य कर्त्ता प्रथमं अग्निवेशो यतोऽभवत् ॥

Caraka Saṁhitā, I. i.

His work was called *Agniveśa Tantra* and this was afterwards redacted by Caraka, and so became known as the *Caraka Saṁhitā*.

Dr. Rāy maintains that the work of Agniveśa became obsolete when Vāgbhaṭa wrote his *Aṣṭāṅga Hṛdaya Saṁhitā* (see *History of Hindu Chemistry*, p. xiii), but this is not true for Vāgbhaṭa distinctly mentions Agniveśa to be one of his sources :

तेऽग्निवेशादिकांस्ते तु पृथक् तन्त्राणि तेनिरे ।
तेभ्योऽतिविप्रकीर्णेभ्यः प्रायः सारतरोच्चयः ।
क्रियतेऽष्टाङ्गहृदयं नातिसंक्षेपविस्तरम् ॥

Aṣṭāṅga Hṛdaya Saṁhitā, I. i.

Similarly Vāgbhaṭa I, also in his *Aṣṭāṅga Saṁgraha* cites Agniveśa's book as one of his sources :

आयुर्वेदं श्रीकलशेन पूर्वं

ब्रह्माप्यासीदग्निवेशादयस्तु ।

*   *   *

समाधिगम्य गुरोरवलोकितात् ।

Aṣṭāṅga Saṁgraha, VI, 1.

Indu in his commentary *Śaśīlekhā* writes :—

समाधिगम्य इति । मया च अग्निवेशादिकृतायुर्वेदाङ्गविभागविनिश्चयो रचितः ।

Śaśīlekhā, VI, 1.

In the *Suśruta Saṁhitā*, VI, i, we read :—

षट्सु कायचिकित्सासु ये चोक्ताः परमर्षिभिः ।

Dalvaṇācārya comments on it as follows :—

षट्सु कायचिकित्सासु अग्निवेशभेडजातुकर्णपराशरहारीतक्षारपाणिप्रोक्तासु ।

This shows that when the old *Sauśruta Tantra* was redacted by Nāgārjuna and became known as the *Suśruta Saṁhitā*, Agniveśa's work was extant. Srīkaṇṭhadatta, (1288 A.D.) the disciple of Vijaya Rakṣita (1240 A.D.) and the commentator of Vṛnda's *Siddhayoga* (in his *Vyakhyā Kusumāvalī*) cites *ślokas* from *Agniveśa Tantra* which are not found in the *Caraka Saṁhitā*. (*Vide* Śrīkaṇṭha's comment on the use of sand-bath in fever.) Bhāvamiśra also quotes in his *Bhāva Prakāśa* passages from *Mādhava Nidāna* and *Vyākhyā Madhu Koṣa* in which Agniveśa is referred to. The book appears to have existed in the time of Cakrapāṇi Datta (1060 A.D.), the famous commentator of *Caraka Saṁhitā*.

The book is not available now ; but the nature of his work can however be known from the quotations in different works.

In *Vyākhyā Kusumāvalī* :—

1. तथा चाग्निवेशः—

    प्रवेपमाने ज्वरिते शीते हृष्टतनूरुहे ।
    कट्यूरुजङ्घापार्श्वास्थिपर्वलिने स्वेदनं हितं ॥
    सोऽस्य मूत्रशकृद्ग्रन्थी प्रवर्त्तयति मारुतम् ।
    सन्धिश्रितांस्ततो दोषान्मार्दवी कुरुते भृशम् ॥ p. 37.

2. जलमृतलक्षणं चाग्निवेशेनोक्तम् ।

    विष्टब्धपायुमुष्काक्षमाध्मातोदरमेहनम् ।
    विद्याज्जलमृतं जन्तुं शीतपादकराननम् ॥ p. 192.

3. मात्रार्थोऽग्निवेशपरिभाषितः ।

    यावत्पर्येति हस्ताग्रं दक्षिणं जानुमण्डलम् ।
    निमेषोन्मेषकालेन सा मात्रा परिकीर्त्तिता ॥ p. 567.

In *Nivandha Saṁgraha* :—

1. See V. K. V. 3, p. 1166.

In *Tattva Candrikā* :—

1. यदाह अग्निवेशः—

    क्वाथ्यमानन्तु यत् तोयं निष्फेनं निर्मलीकृतम् ।
    भवत्यर्द्धावशिष्टञ्च तदुष्णोदकमुच्यते ॥ p. 4.

2. क्वाथाद्द्रव्याञ्जलिं क्षुण्णं श्रपयित्वा जलाढके ।

    अर्द्धशृतेन तेनाथ यवाग्वाद्युपकल्पयेत् ॥
    इत्येव परिभाषामग्निवेशसंहितोक्तां । p. 5.

3. See V. K. V. 3, p. 389.

Agniveśa was also known by the name of Hutāśa; and by this name he is quoted by Mādhavakara in his *Nidāna* in the chapter on "Fracture,—Its Pathology" thus:

भग्नं समासाद्द्विविधं हुताश !

Śrikaṇṭhadatta in *Vyākhyā Madhu Koṣa* comments हुताश इति अग्निवेश-सम्बोधनं चरके हुताशशब्देनाग्निवेशोऽभिधीयते । p. 248.

Bhāva Miśra quotes both the Madhava's reading and Srīkaṇṭha's comment on it in his *Bhāva Prakāśa.*

The following formulæ are attributed to Agniveśa :—

Formulæ	*Book*	*Pages*
1. Cāṅgerī Ghṛta	G. N., I.	5
2. Vāsādyaṁ Ghṛta	„	6
3. Ṣaṭpalaṁ Ghṛta	„	8
4. Cavyādyaṁ Ghṛta	„	10
5. Śvadaṁṣṭrādyaṁ Ghṛta	„	15
6. Tiktakaṁ Ghṛta	„	16
7. Mahātiktaka Ghṛta	„	„
8. Tryūṣuṇādyaṁ Ghṛta	„	19

1. Chāṅgerī Ghṛta.

अग्निवेशात् गुदभ्रंशे द्वितीयं चाङ्गेरीघृतम् ।
नागरं पिप्पलीमूलं चित्रको हस्तिपिप्पली ॥
श्वदंष्ट्रा पिप्पली धान्यं बिल्वं पाठा यवानिका ।
चाङ्गेरीस्वरसे सर्पिः कल्कैरेभिर्विपाचयेत् ॥
चतुर्गुणेन दध्ना तु तद्घृतं कफवातनुत् ।
अर्शांसि ग्रहणीरोगं मूत्रकृच्छ्रं प्रवाहिकाम् ॥
गुदभ्रंशार्तिमानाहं घृतमेतद्व्यपोहति ।

2. Vāsādyaṁ Ghṛta.

अग्निवेशाद्रक्तपित्ते वासाद्यं घृतम् ।
समूलपत्रशाखस्य तुलां कुर्याद्वृषस्य च ॥
जलद्रोणे विपक्तव्यमष्टभागावशेषितम् ।
कल्केन वृषपुष्पाणामाढकं सर्पिषः पचेत् ॥
तत्सिद्धं पाययेद्युक्त्या मधुपादसमायुतम् ।
श्वासं कासं प्रतिश्यायं तृतीयकचतुर्थकम् ॥
रक्तपित्तं क्षयं चैव विषं सर्पिर्नियच्छति ।

3. Ṣaṭpalaṁ Ghṛta.

अग्निवेशाद्गुल्मे षट्पलं घृतम् ।

पिप्पलीपिप्पलीमूलचव्यचित्रकनागरैः ॥
पलिकैः सयवक्षारैर्घृतप्रस्थं विपाचयेत् ।
क्षीरप्रस्थेन संयुक्तं हन्ति गुल्मं कफात्मकम् ॥
ग्रहणीपाण्डुरोगघ्नं प्लीहकासज्वरापहम् ।

4. Cavy dyaṁ Ghṛta.

अग्निवेशाद्गुदभ्रंशे चव्याद्यं घृतम् ।

चव्यं त्रिकटुकं पाठां क्षारं कुस्तुम्बुरूणि च ।
यवानी पिप्पलीमूलमुभे च विडसैन्धवे ॥
चित्रकं बिल्वमभयां पिष्ट्वा सर्पिर्विपाचयेत् ।
शकृद्वातानुलोमार्थं जले दध्नश्चतुर्गुणे ॥
प्रवाहिकां गुदभ्रंशं मूत्रकृच्छ्रं परिस्रवं ।
गुदवंक्षणशूलं च घृतमेतद्व्यपोहति ॥

5. Śvadaṁṣṭrādyaṁ Ghṛta.

अग्निवेशात्क्षतक्षीणे श्वदंष्ट्राद्यं घृतम् ।

श्वदंष्ट्रोशीरमञ्जिष्ठाबलाकाश्मर्यकट्फलम् ।
दर्भमूलं पृश्निपर्णी जीवकर्षभकौ स्थिरा ॥
पालिकं साधयेत्तेषां रसे क्षीरचतुर्गुणे ।
कल्कैः स्वगुप्ताजीवन्तीमेदकर्षभजीवकैः ॥
शतावर्य्यृद्धिमृद्वीकाशर्कराश्रावणीबिसैः ।
प्रस्थः सिद्धो घृताद्वातपित्तहृद्रोगशूलहृत् ॥
मूत्रकृच्छ्रप्रमेहार्शःकासशोषक्षयापहः ।
धनुःस्त्रीमद्यभाराध्वखिन्नानां बलमांसदः ॥

6. Tiktakaṁ Ghṛta.

अग्निवेशात्कुष्ठे तिक्तकं घृतम्।

निम्बपटोलं दार्वीं दुरालभां तिक्तरोहिणीं त्रिफलाम्।
कुर्यादर्धपलांशान् पर्पटकं त्रायमाणां च॥
सलिलाढकसिद्धानां रसेऽष्टभागस्थिते क्षिपेत्पूते।
चन्दनकिराततिक्तकमागधिकात्रायमाणाश्च॥
मुस्तं वत्सकबीजं कल्कीकृत्यार्धकार्षिकान् भागान्।
नवसर्पिषश्च षट्पलमेतत्सिद्धं घृतं पेयम्॥
कुष्ठज्वरगुल्मार्शोग्रहणीपाण्ड्वामयश्वयथुहारि।
विसर्पपामापिडकाकण्डूमदगण्डनुत्तिक्तम्॥

7. Mahātiktakaṁ Ghṛta.

अग्निवेशात्कुष्ठे महातिक्तकं घृतम्।

सप्तच्छदं प्रतिविषां शम्याकं तिक्तरोहिणीं पाठाम्।
मुस्तमुशीरं त्रिफलां पटोलपिचुमर्दपर्पटकम्॥
धन्वयवासं चन्दनमुपकुल्यां पद्मकं हरिद्रे द्वे।
षड्ग्रन्थां सविशालां शतावरीं सारिवे चोभे॥
वत्सकबीजं वासां मूर्वाममृतां किराततिक्तं च।
कल्कान्कुर्यान्मतिमान् यष्ट्याह्वं त्रायमाणां च॥
कल्कश्च चतुर्थभागो जलमष्टगुणं रसोऽमृतफलानाम्।
द्विगुणो घृतात्प्रदेयस्तत्सिद्धं पाययेत्सर्पिः॥
कुष्ठानि वातपित्तप्रबलान्यर्शांसि रक्तवाहीनि।
वीसर्पमम्लपित्तं वातासृक् पाण्डुतां गुल्मम्॥
विस्फोटकान् सपामानुन्मादं कामलां क्रिमीन् कण्डूम्।
हृद्रोगं ज्वरपिडकामसृग्दरं गण्डमालां च॥
हन्यादेतत्सद्यः पीतं काले यथाबलं सर्पिः।
योगशतैरप्यजितान्महाविकारान्महातिक्तम्॥

8. Tryūṣuṇādyaṁ Ghṛta.

अग्निवेशात् काशि त्र्यूषणाद्यं घृतम्।

त्र्यूषणं त्रिफलां द्राक्षां काश्मर्यं च परूषकम्।
द्वे पाठे देवदार्व्वृद्धिः स्वगुप्तां चित्रकं शटीम्॥
ब्राह्मीमामलकीं मेदां काकनासां शतावरीम्।
त्रिकण्टकं गुडूचीं च पिष्ट्वा कर्षसमान् घृतात्॥
प्रस्थं चतुर्गुणे क्षीरे सिद्धं कासहरं पिबेत्।
ज्वरगुल्मारुचिप्लीहशिरोहृत्पार्श्वशूलनुत्॥
कामलार्शोऽनिलाष्ठीलं क्षतशोषक्षयापहम्।
त्र्यूषणं नामविख्यातमेतद्घृतमनुत्तमम्॥

His works :—

1. *Agniveśa Tantra* or *Agniveśa Saṁhitā*.
2. *Añjanā Nidāna* : A treatise on diseases of the eye.
3. *Nidāna Sthāna* : On Pathology. It is also called *Netrāñjana*.

Besides the three books mentioned above, Agniveśa is credited with the authorship of two historical works :—

4. *Rāmāyaṇa Rahasya.*
Ms. :—C. P. B. Cat. 4755.

5. *Rāmāyaṇa Śataśloki.*
Ms. :—C. P. B. Cat. 4759.

Añjanā Nidāna.

अञ्जनानिदान।

Beginning :

अवोधतिमिरच्छिन्न चक्षुषं भिषजां कृते।
सूक्ष्मं करोति अग्निवेश सम्यगञ्जनमाख्यया॥

Colophon :

इत्यग्निवेशकृतेमंजनिदानाख्यं संपूर्णम् ॥

Mss :

L. 4206.
I. O. Cat. 2714.
Oxf. Cat. p. 310a.
Ulwar. 1613.
Bik. Cat. p. 650,
A. M. p. 135.
C. P. B. Cat. 24-26.
Rgb. 908.
Stein. 180.
Aufrecht Cat. Cat.

Quotations :

He is quoted by Vāgbhaṭa (Oxf. p. 303).
Bhāva Miśra (Oxf. p. 310).
Tīsaṭa (Oxf. p. 358).
Rudrabhaṭṭa.

The book has been printed by Kṣemarāja Srikṛṣṇadāsa of Bombay.

Commentary :

1. There is a commentary by Jaykṛṣṇa Miśra.
Ms. :—Oudh. XX. 252.

2. *Añjanā Nidāna Ṭīkā* by Duttarām Chaube.
See S. B. 284.

3. Agniveśa *Caraka Saṁhitā Ṭikā*.

Authorship of Añjanā Nidāna :—

But we are not sure about the identity of this author with the celebrated Agniveśa, the disciple of Ātreya Punarvasu.

Mitra says that the author is Agniveśācārya. But Vijaya Rakṣita in his commentary *Vyākhyā Madhukoṣa* points out *Mādhava Nidāna* as the first compilation on Pathology when he comments on the words of *Mādhava* thus :—

नानामुनीनां वचनैरिदानीं—Mādhava Nidāna, I.
इदानीं अस्माभिरेव प्राथम्येन—Vijaya Rakṣita, I.

BHELA.

Bhela was one of the six desciples of Punarvasu Ātreya, and like Agniveśa and others, he wrote a treatise on Medicine—*Bhela Saṁhitā*—from which Vāgbhaṭa II acknowledges to have derived help.

तेऽग्निवेशादिकास्ते तु पृथक् तन्त्राणि तेनिरे ।
तेभ्योऽतिविप्रकीर्णेभ्यः प्रायः सारतरोच्चयः ।
क्रियतेऽष्टाङ्गहृदयं नाति-संक्षेपविस्तरं ॥

Aṣṭāṅga Hṛdaya Saṁhitā, I. i. p. 7.

When Vāgbhaṭa II flourished, *Caraka* and *Suśruta Saṁhitā* had already undergone redaction but *Bhela Saṁhitā* was available in its original form. This fact becomes clear, from his reference to *Bhela Saṁhitā* being the work of a Ṛṣi, whereas the *Caraka Saṁhitā* and *Suśruta Saṁhitā* contaiced redactions of later authors :—

ऋषिप्रणीते भक्तिश्चेन्मुक्ता चरकसुश्रुतौ ।
भेड़ाद्याः किं न पठ्यन्ते तस्माद्ग्राह्यं सुभाषितं ।

Aṣṭāṅga Hṛdaya Saṁhitā, VI. xl. p. 405.

Burnell thinks that Bhela was a native of Gāndhāra or Kandahara from the repeated mention of the country in his book.

Bhela is also known as Bheḍa, and as such he is mentioned in the works of Vāgbhaṭa, the commentator Dallaṇa and others.

His work: *Bhela Saṁhitā* :—The book in a mutilated state is noticed in Burnell's *Tanjore Catalogue of Sanskrit Manuscripts*, p. 63 ff, (No. 10773). The manuscript is dated about 1650 A.D. The general outline of the treatise

of Bhela agrees with that of Caraka. Burnell mentions Nidāna, Vimāna, Sārīra, Indriya, Cikitsita and Kalpa Sthānas. But in commenting on a formula of Bhela in *Vrinda Mādhava*, Cakradatta, (see 2 C.D.), Śrīkanthadatta and Śivadāsa say :

भालुकितन्त्रोक्तत्वादस्य योगस्य भालुकितन्त्रस्यैव सिद्धिस्थाने ज्ञेयम् ।

Thus we know that there was a Siddhisthāna in the *Bhela Tantra*. But we are not sure that Bhela and Bhāluki were identical persons. *Bhela Tantra* has been quoted by Dallaṇa, Vijaya Rakṣita, Śrīkaṇṭha Datta, Śivadāsa, Cakrapāṇi Datta and Vṛnda Mādhava. Bhāluki Vaidyaka is quoted in *Ātaṅka Nigraha* and *Bhāluki cikitsā* in the *Todarānanda*.

Many think that *Bhela Saṁhitā* and *Bhāluki Saṁhitā* or *Tantra* refer to the same work. But as Dallaṇacārya in the *Nirandha Saṁgraha* mentions both Bhela and Bhāluki in the same sentence, they were possibly different individuals. See quotation No. 4 from *Nirandha Saṁgraha*. The quotations from *Bhāluki Tantra* deal mainly with surgery, and so possibly Bhāluki was a surgeon. Cakrapāṇi refers to Bhāluki in his description of the surgical instruments.

Bhāluki and Bhela in *Nivandha Saṁgraha*.

1. शृङ्गालाबुप्रमाणं भालुकिसकाशादवगन्तव्यम् । तथा च तद्वचः—

विषाणः श्वेतगोरिन्दुचक्रं सप्ताङ्गुलायतम् ।
छिद्रान्तः पिचुपेशिकं योज्यं वातयुतेऽसृजि ।
अङ्गुष्ठे मूलवत्मूले छिद्रमग्रेऽस्य सुवम् ॥

इति अष्टाङ्गुलपरीणाहा चतुरङ्गुलनालसम्मिता । सुमुखी कण्ठमूलालिता: तनुः श्रेष्ठा रक्तावसेचनेऽलाबुरिति ।

Nivandha Saṁgraha, I. xiii. p. 118.

2. तथाहि भालुकि:—

वस्तिमात्रा शतादूर्ध्वं मुखाद्येन मटेत्तथा ।

अनागच्छति वस्तिश्च वार्थौ नाली प्रदापयेत् ।

इदमूलस्तु प्रत्यागमनमनुवासनवस्तेरिति मन्यते । तथा च तद्वाक्यम् ।

प्रत्यागते द्वितीयश्चैव दापयेत् । अनागतं नापेक्षस्तु रजनीमित्यादि तत्रोपद्रव-कारीमावादूर्ध्वं स्नेहो यत्नेन ज्ञातव्यम् । नत्वनुवासनक्रियामाध्यन्तर इति ।

Nirandha Saṁgraha, IV. xxxvii. p. 1163.

3. द्वादशेऽपित्यत्र अपि शब्दात् भालुकिप्रोक्तसन्निपातज्वरस्य मोक्षवन्धयोरवधि: प्राप्यते ।

तेन सप्तमी द्विगुणा यातु नवम्येकादशी तथा ।

एषा त्रिदोषमर्य्यादा मोक्षाय च वधाय च ॥

Nivandha Saṁgraha, VI. xxxix. p. 1480.

4. इदानीं भेडभालुकि पुष्कलवाणादीनां अन्यतन्त्रविदां मतेन etc.,

Ibid, p. 1484.

Bhela in *Cakradatta and Tattva Candrikā*.

1. Śivadāsa in commenting on the following verse of Cakrapāṇi Datta—

नागरं देवकाष्ठञ्च धन्याकं वृहतीद्वयं ।

दद्यात् पाचनकं पूर्व्वं ज्वरिताय ज्वरापहम् ॥

Cakra Datta, I. p. 11.

says भेलस्य । योगोऽयं etc.

Tattva Candrikā, I. p. 11.

2. And again—

मातुलुङ्गार्द्रकरसं कोष्णं त्रिलवणान्वितं ।

अन्यद्वा सिद्धिविहितं तीक्ष्णं नस्यं प्रयोजयेत ॥

Cakra Datta, I. p. 21.

Sivadāsa comments : यस्य योगस्य भालुकितन्त्रोक्तत्वात् भालुकितन्त्रस्येव सिद्धिस्थाने ज्ञेयम् ॥

Tattra Candrikā, I. p. 21.

3. भेलेऽप्युक्तं—

वमितं लङ्घयेत् सम्यक् शुद्धिलिङ्गान्यलक्षयन् ।
तानि दृष्ट्वा तु पेयादिक्रमं कुर्य्यान्नलङ्घयेत् ॥

Tattva Candrikā, p. 378.

Bheḍa in *Sarvāṅga Sundarī*.

1. भेडोऽप्यधीते—

यस्य दर्शनमायाति वायुरम्बरगोचरः ।
वह्निर्नायाति दीप्तोऽपि तस्यायुः क्षयमादिशेत् ॥

Sarvāṅga Sundarī, II. v. p. 139.

Bhāluki in *Vyākhyākusumāvalī*.

1. भालुकिना तु स्नेहपानानन्तरेण वमनं दर्शितं ।
तद्यथा—स्निग्धस्विन्नशरीरस्य दद्यात्प्रच्छर्द्दनं त्र्यहात् ।
दशरात्रे गते दद्यात्तान्ते भूयो विरेचनम् ॥ p. 542.

2. *Ibid*. p. 556.

Bhāluki in *Vyākhyā Madhukoṣa*.

1. कोठो भालुकितन्त्रे पठितः । तद्यथा—"वरटीदष्टसङ्काशः कण्डूमान् लोहितोऽसकृत् कफपित्तात् क्षणिकोत्पादविनाशः कोठ इति निगद्यते तज्ज्ञैरिति" ।

p. 22.

2. तथा भालुकितन्त्रे द्वन्द्वजादिलक्षणमप्यन्यथा पठितं तद्यथा—

वातपित्ताधिको यस्य सन्निपातः प्रकुप्यति ।
तस्य ज्वरोऽङ्गमर्द्दस्तृट् तालुशोषः प्रमीलकाः ॥
आध्मानतन्द्रारुच्यः श्वासकासभ्रमश्रमाः ।
पित्तश्लेष्माधिको यस्य सान्निपातः प्रकुप्यति ॥

अन्तर्दाहो बहिः शीतं तस्य तन्द्रा विवर्द्धते ।
तुद्यते दक्षिणं पार्श्वमुरःशीर्षगलग्रहाः ॥
निष्ठीवेत् कफपित्तञ्च तृष्णाकण्ठश्च दूयते ।
विड्भेदश्वासहिक्काश्च बाधन्ते स प्रमीलकाः ॥
त्रिधूफलगु च तौ नाम्ना सान्निपातादुदाहृतौ ।
श्लेष्मानिलाधिका यस्य सन्निपातः प्रकुप्यति ॥
तस्य शीतं ज्वरो निद्रा क्षुत्तृष्णाश्वाससंग्रहः ।
शिरोगौरवम लस्य-मन्या-स्तम्भ प्रमीलकाः ॥
उदरं दह्यते चास्य कटिबस्तिश्च दूयते ।
सन्निपातः स विज्ञेयो मकरीति सुदारुणः ॥
वातोल्वणः सन्निपातो यस्य जन्तोः प्रकुप्यति ।
तस्य तृष्णाज्वरग्लानिपार्श्वरुग्दृष्टिसंचयाः ॥
पिण्डिकोद्वेष्टनं दाह ऊरुसादो बलक्षयः ।
सरक्तश्चास्य विण्मूत्रं शूलं निद्राविपर्य्ययः ॥
निर्भिद्यते गुदश्चास्य बस्तिश्च परिकृष्यते ।
आयम्यते भिद्यते च हिक्कते विलपत्यपि ॥
मूर्च्छति स्फायते रौति नाम्ना विस्फूरकः स्मृतः ।
पित्तोल्वणः सन्निपातो यस्य जन्तोः प्रकुप्यति ॥
तस्य दाहो ज्वरो घोरो बहिरन्तश्च वर्द्धते ।
शीतोष्ण सेव्यमानस्य कुप्यतः कफमारुतौ ।
ततश्चैनं प्रबाधन्ते हिक्काश्वासप्रमीलकाः ॥
विसूचिका पर्व्वभेदः प्रलापो गौरवं क्लमः ।
नातिपार्श्वरुजा तस्य स्विन्नस्याशु विवर्द्धते ॥
सिद्यमानस्य रक्तञ्च स्रोतोभ्यः सम्प्रवर्त्तते ॥
शूलेन पिण्डमानस्य तृष्णा श्वासश्च वर्द्धते ।
असाध्य सन्निपातोऽयं शीघ्रकारीति कथ्यते ॥
नहि जीवत्यहोरात्रमेतेनाविष्टविग्रहः ॥
कफोल्वणः सन्निपातो यस्य जन्तोः प्रकुप्यति ।
तस्य शीतज्वरस्वप्नगौरवालस्य तन्द्रयः ॥

छर्दिर्मूर्च्छातृष्णादाहश्वासारोचकहृद्ग्रहाः ।
ष्ठीवनं मुखमाधुर्यं श्रोत्रोबाधादिनिग्रहः ॥
श्लेष्मणो निग्रहश्चास्य यदा प्रकुरुते भिषक् ।
तदा तस्य भृशं पित्तं कुर्यात् सोपद्रवं ज्वरं ॥
निगृहीते तु पित्ते च भृशं वायुः प्रकुप्यति ।
निराहारस्य सोऽत्यर्थं मेदो मज्जास्थि बाधते ॥
तथाश्नाति भुङ्क्ते वा त्रिरात्रं न हि जीवति ।
मेदोगतः सन्निपातः कफोल्बणः स उदाहृतः ॥
कामान्मोहाच्च लोभाच्च भयाच्चापि प्रपद्यते ।
मध्यहीनाधिकैर्दोषैः सन्निपातो यदा भवेत् ।
तस्य रोगास्तु सर्वोक्ताः प्रायो दोषबलाश्रयाः ॥ pp. 23-24.

3. तथा भालुकि :—

मृत्युना सह योद्धव्यं सन्निपातं चिकित्सता ॥ p. 25.

4. उक्तञ्च भालुकिना :—

शङ्खे मूर्ध्नि स्तनान्तरे वा काण्डे भग्नं मरणाय इति p. 251.
(स्तनान्तरे उरसि मूर्ध्नि चूड़ास्थाने ।)

5. भालुकिना तु धातुभेदेन किलासस्य संज्ञान्तरं दर्शितं ।

वारुणं तत्तु विज्ञेयं मांसधातुसमाश्रयं ।
मेदःश्रितं भवेत् श्वित्रं दारुणं रक्तसंश्रय ॥ p. 272.

Bhela in *Cikitsākalikā vivṛti.*

1. तथा भेलेनापि धमनी शब्दे सिरा प्रोक्ता—

षड्ढ इत्याहुर्दशं धमन्यो दश तत्र च ।
ऊर्द्ध्वं चतस्रो द्वे तिर्य्यक् चतस्रश्चाप्यधः स्मृताः ।
ताभ्यो मूलसिराभ्यस्तु भिद्यतेऽनेकधाः सिराः ॥ p. 40.

2. तथा च भेल :—

एकाहोपरतः स्नेहः स्थित्वा प्रच्छर्दनं पिबेत् ।
भुक्त्वा ग्राम्योदकैर्मांसैरानूपैश्च सुसंस्कृतैरिति ॥ p. 73.

3. तथा च भेल:—

नवप्रस्था तु ज्येष्ठा स्यात् मध्यमा षट् प्रकीर्त्तिता ।
निःक्वाथस्य त्रयः प्रस्था मात्रा सा तु कनीयसी ।
त्रिपलं ज्येष्ठमाख्यातं कनीयस्तु पलं पिबेत् ।
मध्यमं द्विपलं विद्यादिति मे निश्चिता मतिः ॥

तस्य वमनस्य उत्तममध्यमाधमस्य लक्षणमाह—

वमने चाष्टवेगाः स्युरष्टौ पित्तान्त उत्तम ।
षड्वेगान्मध्यमो वेगस्त्वारश्चधमे मताः ॥ p. 74.

4. सा च मात्रा भेलेनोक्ता—

द्विपलं ज्येष्ठमाख्यातं मध्यमं तु पलं भवेत् ।
पलार्द्धमथ दातव्यं कनीयस्तु विरेचनमिति ॥ pp. 74-75.

Manuscripts of Bhela Saṁhitā. So far as known at present only one manuscript (written about 1650) of the book is known to exist in the Tanjore Libray, No. 10773 in *Burnell's Catalogue*. Hoernle possessed a copy of it in Telegu made for him by Order of the Government of Madras in 1905; Cordier had two copies, one in Telegu and the other in Devnāgarī at an earlier date. (See his *Recents Decouvertes* pp. 4-5). Another manuscript "*Radh* 32" is mentioned in Aufrecht's *Catalogues Catalogram* 416 as existing in a native library in Lahore. But we have not been able to know anything of this manuscript. Sir A. T. Mookerjee had two copies of the manuscript in Telegu; and it has been published in the Devnāgarī character by the University of Calcutta in the Journal of the Department of Letters, Vol. VI, in 1921.

Mss. Tanjore Ms. Cat. p. 68, note.

भेलसंहिता *Bhela Saṁhitā.*

According to the *Caraka Saṁhitā* (a. i, 29) this is one of the six *Saṁhitās* of the *Āurveda*, and as this manus-

cript seems to be unique, though it is very defective, a minute description is necessary.

(10, 773) Te. II. 203. Written about 1650, and apparently copied from an injured *Olai* Ms. It is in a large and clear hand. 3,250 gr.

Begins in *adhyāya* 4 of the—? *sthāna*.

a. 5, begins :

अथाऽत्याशितीयम् व्याख्यास्याम इत्याह भगवानात्रेयः ।

अत्याशीतेन युक्तेन खादितेन च युक्तितः ।

a. 6, (1, 5 b) अथ न वेगान् धारणीयम् व्या॰ इत्याह, etc.

न वेगान् धारयेद्धीरः प्राप्तान्मूत्रपुरीषयोः ।

न वातस्य न पित्तस्य न शुक्रस्य कफस्य च ॥

a. 7, (1, 9) अथात इन्द्रियोपक्रमणीयम् व्या॰ इति ह, etc.

इन्द्रियाणि हि सर्वाणि परिजीर्यन्ते जीव्यतः ।

तस्मात्सर्वत्र वयसि यथाकालं स्त्रियं व्रजेत् ॥

न त्वनाप्ताग्नितबलः समागच्छेत्तु योषितः ।

नाऽयोनिषु प्रयुञ्जीत तिर्य्यग्योनींश्च वर्जयेत् ॥

a. 8, (10 b) अथातो मात्राशितीयम् व्या॰ इति ह etc.

मात्राशी स्याद् विपक्काशी दण्डपाणिर्मिताध्वगः ।

यथर्त्तु भोजनं कृत्वा जन्तुर्धर्ममिमं पिबेत् ॥

This chapter is full of lacunæ. There are many curious rules in it, *e.g.* :

यच्च किञ्चिद्विचेष्टाभिरत्यर्थं कुरुते नरः ।

सर्वमेतदनायुष्यम भिषजः परिचक्षते ॥

a. 9, (12 b) अथात(?) चतुष्पादभिषग्जितीयम व्या॰ इति ह etc.

भेषजं हि चतुष्पादमातुरं कुरुते गदम् ।

युनक्ति यशसा.........अर्थ्यमृच्छति ॥

Full of lacunæ.

a. 10, (1, 15) अथात आमप्रदोषीयं व्या° इति ह etc.

अथाऽह तैलात् पिष्टान्नाक्षसरात्पयसादपि ।

a. 11, (1, 17) अथातोऽसमशयनपरिधानीयम् व्या° इति ह etc.

आहारम् प्र—सं नृणामुपयुक्तं चतुर्विधम् ।

पच्यमानं द्विधा कार्ये कोष्ठेऽस्यामं चरद्यथा ॥

स्वेदमूत्रशकृद्‌रूपैर्निष्क्रामति……… ।

Many lacunae.

a. 12, (1, 18) अथात आत्रेयखण्डकपीयं व्या° इति ह etc.

a. 13, (1, 19 b) अथातो जनपदविभक्तीयं व्या° इति ह etc.

तस्मिन् जनपदे रोगाः के भवन्त्यधिका इति ।

गुर्दालभेकिना (Gurdālabhekinā) पृष्टो व्याचचक्ष पुनर्वसुः ॥१॥

मत्स्यान्नभोजिनो नित्यं प्राच्याः स्युः कफपित्तिनः ।

श्लीपदं गलगण्डं च प्रायशस्तेषु दृश्यते ॥२॥

नदीतोयगतान् मत्स्यान् भक्षयन्ति समुद्रजान् ।

प्रायशः कुष्ठिनस्तेन मनुष्या दक्षिणादिशि ॥३॥

मसूरयवगोधूमतिलकोद्दालसेविनः ।

भूयिष्ठमर्शसस्तेन काम्बोजा दन्तजाः (sic) स्मृताः ॥४॥

मांसकामाः सुरकामाः स्त्रीकामाः सहसप्रियाः ।

प्रतीच्यास्तेन भूयिष्ठं दृश्यन्ते राजयक्ष्मिणः ॥५॥

तिक्तोष्णानि हि बाह्लीकाः प्रायेणान्नानि भुञ्जते ।

अभिष्यन्दीनि मांसानि पानकान्यन्दकानि च ॥६॥

प्रकृत्या चाऽप्यभिष्टणाः पार्वतापत्यकाः सदा ।

तेन बाह्लीकदेशेषु प्रायो व्याधिवलामकः ॥७॥

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1 : i, 29 : अग्निवेशश्च भेलश्च जतुकर्णः पराशरः ।

हारीतः क्षारपाणिश्च जगृहुस्तन्मुनेर्वचः ॥

and 31 : अथ भेडादय श्चक्रुः स्वं स्वं तन्त्रम ।

As, however, this name occurs as Bheḍa sometimes (*Bhāva Prakāśa*), it should probably be written Bheḷa.

* * * वर्षति वर्षासु हेमन्ते यच्च वर्षति ।
ऋतुर्व्यापत्ति समये जनमार: प्रवर्त्तते ॥८॥
ततोऽपवासो धृतिमान् * * विप्राभिवादने ।
मन्त्रौषधरतश्चाऽपि जनमारात् प्रमुच्यते ॥९॥
सूर्य्योपपाता: सहस: वर्षान्ते पित्तमीर्य्यते ।
शरदि प्रायशस्तेन ज्वरो भवति देहिनाम् ॥१०॥

a. 14 (1, 20 b), अथातश्चिकित्साप्रभृतीयम् व्याख्यास्याम इत्याह, etc,
चिकित्साप्रभृतौ विद्वान् दद्यात् संशोधनं विधिम् ।

a. 15 (1, 22) अथात स्त्रिग्धवर्णीयमध्यायं व्या° ।

a. 16 (1, 23) अथातो वातकल्पाकलीयं व्या° ।

a. 17 (1, 14 b) अथातो दशप्राणायतनीयं व्या° ।
चतुर्विधमथो भुक्तं दशधा प्राणमच्छति ।
उष्मास्वेदशक्तन्मूत्रैः तथा वातादिभिस्त्रिभि: ॥
स्त्रिया स्तन्येन शुक्रेन शोनितेन········ · ।

a. 18 (1, 25 b) अथात: प्राणवर्त्तीयं व्या
गन्धारभूमौ राजर्षिर्नग्नजित्स्वर्गमार्गद: ।
संगृह्य पादौ पप्रच्छ चान्द्रभागं पुनर्वसुम् ॥
न च स्त्रीभ्यो न च स्त्रौभ्यो न भृत्येभ्योऽस्ति मे भयम् ।
अन्यत्र विषयोगेभ्य स्तत्र मे शरणं भवान् ॥
एवमुक्तस्तथा तस्मै महर्षि: पार्थिवर्षये ।
विषयोगेषु विज्ञानं प्रोवाच वदतां वर: ॥

a. 19 (1, 27 b) अथातो विविधशोनितीयं व्या° ।

a. 20 (1, 28 b) अथातो अर्धे दशमूलीयं व्या° ।

The end of this and the beginning of a. 21 are wanting 1½ l. being left blank.

a. 22 (1, 32) अथात: स्वेदाध्यायं व्या° ।

a. 23 (1, 34 b) अथातो गाढ़पुरीषीयं व्या° ।

a. 24 (1, 35) अथात ऋतविभागीयं व्या° ।

a. 25, Not marked.

a. 26 (1, 38) अथातोऽष्टावुदरीयं व्या° ।

a. 27 (1, 41) अथातोऽन्नपानीयं व्या° ।

a. 28 (1, 43 b) अथातो भोजनविधीयं व्या° ।

The end of this *sthāna* and the beginning of the next (*nidāna sthāna*) are not marked, and there appears to be a good deal omitted.

Nidāna sthāna.

a. 2, ends on 1.48.

a. 3 (1, 48) अथातो गुल्मनिदानं व्या° ।

a. 4 (1, 50) अथातः कासनिदानं व्या° ।

a. 5 (1, 51) अथातः कुष्ठनिदानं व्या° ।

a. 6 (1, 53 b) अथातः प्रमेहनिदानं व्या° ।

a. 7, The beginning is not marked.

a. 8 (1, 55) अथातोऽपस्मारनिदानं व्या° ।

This chapter concludes this section on 1, 56 b.

Vimāna sthāna.

a. 1 (1, 56 b) अथातो रसविमानं व्या° ।

a. 2 ?

a. 3 ?

a. 4 (1, 60) अथातो रोगप्रकृतिनिश्चयं व्या° ।

a. 5 (1, 62) अथातो व्याधितरूपीयं व्या° ।

Śārīra sthāna.

a. ? (1, 65) अथातः सामानगोत्रीयं शारीरं व्या° ।

a. ? (1, 66) अथातः पुरुषनिचयं व्या° ।

a. 5 (1, 71) अथातः शरीरनिच ' व्या° ।

a. 6 (1, 74) अथातः खुड्डिकां गर्भावक्रान्तिं शारीरं व्या° ।

a. 7 (1, 75) अथातः शरीरसङ्ख्याशरीरं व्या° ।

a. 8 (1, 77) अथातो जातिसूत्रीयं शारीरं व्या° ।

Indriya sthāna.

a. ? (1, 80) अथातः स्वस्त्ययनमिन्द्रियं व्या° ।

a. 4 (1, 81 b) अथातः सद्योमरणीयमिन्द्रियं व्या° ।

a. 5 (1, 82) अथातो यस्य श्यावीयं व्या° ।

a. 6 (1, 83) अथातः पूर्वरूपीयं व्या° ।

a. 7 (1, 84) अथात इन्द्रियानीकीयं व्या° ।

a. 8 (1, 86) अथातो दूताद्यध्यायं व्या° ।

a. 9 (1, 87) अथातो गोमयचूर्णं व्या° ।

a. 10 (1, 88) अथात स्छायाध्यायं व्या° ।

a. 11 (1, 89) अथातः पुष्पीयं व्या° ।

a. 12 (1, 90 b) अथातो वाञ्छितशीर्षीयं व्या° ।

Cikitsā sthāna.

a. 1 (1, 92) अथात एकादशसर्पिषं व्या° ।

a. 2 (1, 95) अथातो विषमज्वरचिकित्सां व्या° ।

a. 3 (1, 98) अथातो रक्तपित्तचिकित्सितं व्या° ।

a. 4 ?

a. 5 (1, 104) अथातो गुल्मचिकित्सितं व्या° ।

a. 6 ?

a. 7 ?

a. 8 (1, 113) अथात उन्मादचिकित्सितं व्या° ।

a. 9 (1, 115) अथातोऽपस्मारचिकित्सितं व्या° ।

a. 11 (1, 121) अथातो ग्रहणीचिकित्सां व्या° ।

a. 12 (1, 122 b) अथात उदरचिकित्सां व्या° ।

a. 13 ?

a. 14 (1, 127 b) अथातो विसर्पवातशोणितं व्या° ।

a. 15 (1, 130 b) अथातोऽर्शसां चिकित्सितं व्या° ।

(1, 135) is broken at the left side.

a. 16 (1, 126) अथात: श्वयथुचिकित्सितं व्या° ।

a. 18 (1, 139) अथात उदावर्त्तचिकित्सितं व्या° ।

a. (1, 141 b) अथात: कासचिकित्सितं व्या° ।

From 1, 141 b to 1, 155 b there is no division into chapters, and the whole is full of lacunæ. On the last 1, the 24th chapter is said to end.

a. 25 (1, 156) अथात: प्रोहहल्लीमकचिकित्सितं व्या° ।

a. 26, 7 ?

a. 28 (1, 156 b) अथातोऽपतन्त्रकचिकित्सितं व्या° ।

a. 29 (1, 160) अथात: पानात्ययचिकित्सितं व्या° ।

On 1, 166 the 30th chapter is said to end.

Kalpa sthāna.

a. 3 (1, 167) मनकल्पं व्या° ।

a. 4 (1, 169) अथातो·········मार्गपकल्पं व्या° ।

a. 5 (1, 170 b) अथात: कुटजकल्पं व्या° ।

a. 6 (1, 171 b) अथातश्चतुरङ्गुलीयं कल्पं व्या° ।

a. 7 (1, 173 b) अथातो दन्तिफलकल्पं व्या° ।

a. 8 (1, 174 b) अथात: शङ्खिनीकल्पं व्या° ।

a. 9 (1, 175 b) अथात: श्यामत्र······

After this there is no division till 1, 183 b, where the second chapter (of the Kalpa sthāna ?) is said to end.

a' ? (1, 183 b) अथातो दशव्यापदीयं वमनविरेचनसिद्धिं व्या° ।

a. ? (1, 193 b) अथ फलमूत्रसिद्धिं व्या° ।

Just before this the 8th chapter is said to end. From this to the end there are no more divisions, and the manuscript is full of lacunæ. It is evident that this manuscript contains nearly all the *Bhelasaṁhitā*, though with, in parts, so many lacunæ as to make it difficult to make anything of the text; probably, also, some chapters are misplaced; but as the manuscript is carelessly copied, it would need a very close examination to put it in order. The most superficial comparison shows how much *Vāgbhaṭa* was indebted to this ancient work. The repeated mention of Gandhāra and the neighbouring countries suggests that it was composed thereabouts, and therefore probably under Greek influences; but I have no means within reach, unfortunately, of comparing the classification of diseases and their treatment, according to Bhela, with that of the Greeks.

In considering this question, it must be remarked that the older treatises show a totally different theory of the cause of disease to that taught by the rest of Sanskrit literature, and especially by the religious systems and law-books, *viz.*, that nearly all disease is the result of supernatural influences, and of sinful actions in some stages of the patient's existence. To this view the later treatises incline, so that there has been a falling off rather than a progress in Indian Medicine. On the general question of the age and authenticity of the Sanskrit medical treatises, see a paper (by Dr. Haas) in Z. d. D. M. G., Vol. XXX.*

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* Burnell: *Classified Index to the Sanskrit Manuscripts in the Palace of Tanjore*, 1880, pp. 63-65.

Formula attributed to *Bhela* and *Bhāluki*.

	Name.	*Book.*	*Page.*
1.	*Sahācara oil*	A. H. S., iv, 21 ...	366
2.	*Bhela's Formula*	C. D., I ...	11
3.	*Bhāluki's Formula*	C. D., I ...	21
4.	*Nīla butter*	G. N., I ...	8
5.	*Mahānīla butter*	G. N., I ...	"
6.	*Dhanvāntari* ,,	G. N., I ... A. R. ...	" 358
7.	*Guggulu Tiktaka*	G. N., I ...	20
8.	*Bheli yavāgu* or the Gruel of Bhela ...	Bower Ms. ...	152
9.	*Bhāluki's Mantra*	Āyurveda Prakāṣa	152

1. Sahācara Oil.

सहाचर-तैलम् ।

सहाचरतुलायास्तु रसे तैलाढ़कं पचेत् ।

मूलकल्काद्दशपलं पयो दत्वा चतुर्गुणम् ॥

अथवा नत शड् ग्रन्थ्यास्थिराकुष्ठसुराह्वयान् ।

मेला-नलद-शैलेय-शताह्वा-रक्तचन्दनान् ॥

सिद्धेऽस्मिन् शर्कराचूर्णादष्टादशपलं क्षिपेत् ।

भेडस्य सम्मतं तैलं तत्कृतक्षाननिलामयान् ।

वातकुण्डलिकोन्माद-गुल्म-वर्ध्मादिकान् जयेत् ॥

2. Bhela's Formula.

(भेलस्य योगोऽयम्) ।

नागरं देवकाष्ठञ्च धान्यकं वृहतीद्वयम् ।

दद्यात् पाचनकं पूर्व्वं ज्वरिताय ज्वरापहम् ॥

3. Bhāluki's Formula.

(भालुकितन्त्रादेव)

मातुलुङ्गार्द्रकरसं कोष्णं त्रिलवणान्वितम् ।
अन्यद्वा सिद्धिविहितं तीक्ष्णं नस्यं प्रयोजयेत् ॥

4. Nīla Ghṛta.

कुष्ठे भेडान्नीलं घृतम् ।

द्वौ प्रस्थौ लौहचूर्णस्य त्रिफला चाढ़कं तथा ।
वायसीकाकमाचीभ्यां द्वे पले शङ्खिनीतुला ॥
त्रिद्रोणेऽपां विपक्तव्यं चतुर्भागावशेषितम् ।
घृतप्रस्थं पचेत्तेन गर्भं चैनं समावपेत् ॥
वरुणं वत्सकफलं तूषणं देवदारु च ।
अवल्गुजफलं दन्तीफलान्यारग्वधस्य च ॥
निदग्धिका भृङ्गरजः पारावतपदी तथा ।
नीलकं नाम विख्यातमित्येतत्कुष्ठनुद्‌ घृतम् ॥
श्वित्राणि रञ्जयेच्चैव पानाभ्यङ्गे प्रयोजितम् ।
पामाविचर्चिकासिध्मकिटिमानि च नाशयेत् ॥

5. Mahānīla Ghṛta.

भेडात्कुष्ठे महानीलं घृतम् ।

आरग्वधं वायसीं च बीजकं मदयन्तिका ।
एकैकस्य तुला देया प्रत्येकं त्रिफलाढकम् ॥
दन्ती दार्वीं हरिद्रा च वरुणं कुटजत्वचम् ।
चित्रकं चार्कमूलं च काकमाची निदग्धिका ॥
एषां दशपलान् भागान् त्रिद्रोणेऽपां विपाचयेत् ।
अष्टभागावशिष्टं तु पुनरग्नावधिश्रयेत् ॥
धात्रीरसं वृषरसं जातीस्वरसमेव च ।
दधि सर्पिश्च दुग्धं च गोमूत्रं गोशकृद्रसः ॥

आढकाढकमितेषां गर्भं चेमं समावपेत् ।
अवल्गुजं त्रिकटुकं नक्तमालफलानि च ॥
पिचुमर्दं च जात्याश्च पीलुतिल्वकपल्लवाः ।
किराततिक्तकं श्यामा नीलिकानीलपल्लवाः ॥
एतैः सिद्धं परिस्राव्य पाययेत्कुष्ठरोगिणम् ।
महानीलमिति प्रोक्तमेतत्कुष्ठापहं घृतम् ॥
भगन्दरमथार्शांसि क्रमींश्चापि विनाशयेत् ।
अष्टादशैव कुष्ठानि सर्पिरेतन्नियच्छति ॥
अथर्वप्रहितो दीप्तो ब्राह्मो दण्ड इवासुरान् ।
विशेषतस्तु श्वित्राणि रञ्जयेच्च भिनत्ति च ॥
प्रसङ्गतः सेव्यमानं पानेनाभ्यञ्जनेन च ।

6. Dhānvantara Butter.

भेडात्प्रमेहे धान्वन्तरं घृतम् ।

दशमूलं करञ्जौ द्वौ देवदारु हरीतकी ।
वर्षाभूर्वरुणो दन्ती चित्रकः सपुनर्नवः ॥
कपित्थोऽर्कसुधाचीरं बिल्वं भल्लातकानि च ।
शठी पुष्करमूलं च पिप्पलीमूलमेव च ॥
पृथग्दशपलानेषां भागांस्तोयार्मणे प्रचेत् ।
यवकोलकुलत्थानां प्रस्थं प्रस्थं प्रदापयेत् ॥
तेन पादावशिष्टेन घृतप्रस्थं विपाचयेत् ।
निचुलं त्रिफला भार्गी रोहिषं गजपिप्पली ॥
शृङ्गवेरं विडङ्गानि वचा कम्पिल्लकं तथा ।
गणेनानेन तत्सिद्धं पाययेच्च यथाबलम् ॥
एतद्धान्वन्तरं नाम विख्यातं सर्पिरुत्तमम् ।
कुष्ठं प्रमेहं गुल्मांश्च श्वयथुं वातशोणितम् ॥
श्लीहानमुदरार्शांसि विद्रधिं पिडकांस्तथा ।
अपस्मारं तथोन्मादं सर्पिरेतन्नियच्छति ॥

7. Guggulutiktaka Ghṛta.

भेडाद्गुग्गुलुतिक्तकघृतम् ।

निम्बामृतापटोलानां कण्टकार्या वृषस्य च ।
पृथग्दशपलान् भागान् जलद्रोणे विपाचयेत् ॥
तेन पादावशेषेण घृतप्रस्थं विपाचयेत् ।
त्रिकटुत्रिफलामुस्तारजनीद्वयवत्सकम् ॥
शुण्ठी दारुहरिद्रा च पिप्पलीमूलचित्रकम् ।
भल्लातकं यवक्षारं कटुकादिविषा वचा ॥
विडङ्गं स्वर्जिकाक्षारः शतपुष्पाऽजमोदकम् ।
एषामक्षसमैर्भागैर्गुग्गुलोः पञ्चभिः पलैः ॥
सुसिद्धं पीयमानं च एतद्गुग्गुलुतिक्तकम् ।
विद्रधिं हन्ति सद्यो हि त्वग्दोषानपि दारुणान् ॥
कुष्ठानि स्वापसङ्कोचवेगवन्ति स्थिराणि च ।
वातश्लेष्मसमुत्थानि मारुतासृक्प्रभेदि च ॥
गण्डमालार्बुदग्रन्थिनाडीदुष्टभगन्दरान् ।
कासं श्वासं प्रतिश्यायं पाण्डुरोगं ज्वरं क्षयम ॥
विषमज्वरहृद्रोगलिङ्गरोषविषक्रिमीन् ।
प्रमेहासृग्दरोन्मादशुक्रदोषगदान् जयेत् ॥

8. Bhelī Yavāgū.

भेली यवागूः ।

सपञ्चमूला घृततैलमिश्रा सदाडिमा वातहरा यवागूः ।
श्लेष्मामयघ्नी तु पुराणधान्या ॥
सपद्मनीलोत्पलशर्करा स्यात्सिद्धं पिबेत्पित्तहरा यवागूः ॥
अग्निर्मे माध्यगाद्देहादायुः प्राणान्दधातु मे ।
इन्द्रो मे बलमादध्याच्छिवं चापो दिशंतु मे ॥
इत्येनं मंत्रमार्षम् हि भुक्त्वा गत्वा तथा स्त्रियः ।
अपमानः स्पृशेदापस्तथास्यायुर्न हीयते ॥

8. In diseases due to *disordered* air a gruel prepared with the roots of the set of 5 drugs, mixed with clarified butter and oil, and acidulated with pomegranates, is beneficial. Diseases due to *disordered* phlegm are cured by a gruel made of old cereals. In the case of diseases due to *disordered* bile, *the patient* should drink a gruel prepared with (white) lotus, blue lotus and sugar. "May the Fire-god not depart from my body, may the Wind-god give me the vital airs, may Indra vouchsafe to me strength, and the Water-god bestow on me prosperity" ! Let the patient, after having eaten *the gruel* and visited a woman, perform the ceremonial purification, while repeating the above spell : then his life will never fail.

Bower Ms. Translation, p. 152.

9. Bhāluki's Mantra.

भालुकिप्रोदितमन्त्रः ।

रामवत्सोमसेनानीमुद्रितेति (केऽपि ?) तथाऽन्तरम् ।
हिमालयोत्तरे पार्श्वे अश्वकर्णो महाद्रुमः ।
तत्र शूलं समुत्पन्नं तत्रैव विलयं गतम् ॥

JATUKARṆA.

Jatukarṇa was one of the six desciples of Punarvasu Ātreya. In some manuscripts the name is also spelt as Jātūkarṇa. Like Agniveśa, he wrote a book on medicine known as *Jatukarṇa Saṁhitā* or *Tantra.* The book is not available now.

Jatukarṇa is quoted in Śibadāsa's commentary, *Tattva Candrikā*, Vijaya Rakṣita, and Śrīkaṇṭha Datta's commentary *Vyākhyā Madhukoṣa*, *Vyākhyā Kusumāvalī*; and in the *Nibandha Saṁgraha* by Dallaṇācārya.

1. In *Vyākhyākusumāvalī*.

1. यदुक्तं जातूकर्णे—

 त्रिसप्ताहे व्यतीते तु ज्वरो यस्तनुतां गतः।

 प्लीहाग्निसादं कुरुते स जीर्णज्वर उच्यते॥ p. 21.

2. जातूकर्णेनाप्युक्तम्—

 भूनिम्बघनगुडूचीशुण्ठ्यस्ता वा सवार्यभयापाठा इति। p. 36.

3. हस्तिपिप्पली चवी जातुकर्णे संभवात्—

 दधिधान्यबिल्वपाठायवानिकापञ्चकोलगोक्षुरकैः।

 चाङ्गेरीस्वरसे गुदनिःसृतिमूत्रकृच्छ्रार्तिनुद्घृतीति॥ p. 87.

4. अथ जातूकर्णः—

 उशीरपञ्चमूलं बलां विदारीं वटादिशुङ्गांश्च।

 निष्क्वाथ्य छागदुग्धे छागविदारीरसे च समे।

 जीवनीयगणकल्कैः पक्वा घृताढकम्॥ p. 145.

5. जातूकर्णेनाप्युक्तम्—

 तालीसमरिचनागरकृष्णाः कर्षोत्तरास्त्वगेले च।

 अर्धांशे द्विकुडवसितं गुटिका विपाच्य शतम्॥ p. 155.

6. तथा च जातुकर्णः—

दशमूलतुलार्धरसे सक्षारैः पञ्चकोलकैः पलिकैः ।
साध्यं घृताढ़कार्धं क्रिमिस्तुकमुदरगुल्मघ्नम् ॥ p. 308.

7. तथा च जातूकर्णः—

दशमूलकषायस्य कंसे पथ्याशतं गुड़ात् ।
तुलां पञ्चशती दद्याद्योषक्षारचतुष्पलम् ॥
त्रिसुगन्धि सुवर्णांशं प्रस्थार्धं मधुनो हिमे । p. 321.

8. जातूकर्णेऽपि मधु न द्रवे नापि कल्के पठितम्—

मूलकभस्मशताङ्गद्विक्षारवचाचतुर्लवणकुष्ठैः ।
दारुरसाञ्जननागरसौभाञ्जनहिङ्गुघनभूर्जैः ॥
पक्वफलं पूर्णकदलीरसैः समांशैश्चतुर्गुणयुक्तं ।
तैलं विपक्वमश्रुतिनादश्रवणशूलजन्तुघ्नम् ॥

मधुशुक्तमाह—

जम्बीरस्य फलरसं पिप्पलीमूलसंयुतम् ।
मधुभाण्डे विनिक्षिप्य धान्यराशौ निधापयेत् ॥
मासमेतज्जातरसं मधुशुक्तमुदाहृतम् ॥ p. 438.

9. तथा च जातूकर्णः—

महापञ्चमूलोरुबूकशिग्रुतर्कारीसिंहीक्वाथ ॥ p. 449.

10. ननु जातूकर्णे—

सार्धवंशयुतः पूर्णो हस्तः प्रयोगिकादिषु । p. 587.

2. In *Nibandha Saṁgraha.*

1. यदुक्तं जातूकर्णेन—

शुक्तार्थे तैललवणमिति । p. 437.

3. In *Tattva Candrikā.*

1. जातूकर्णेऽपि—

कषायरसगुरुस्निग्धान्नानाध्यक्षाम् नवज्वरे वर्जयेत् । p. 1.

2. जतुकर्णे—

जीर्णस्त्रयोदशदिवसः। p. 9.

3. See 2. V. K. V. p. 18.

4. जतुकर्णे—

मन्त्रद्रवस्य मोचणम्। p. 24.

5. तथा जतुकर्णप्रोक्तम्—

आर्द्राणाञ्च द्रवाणाञ्च द्विगुणाः कुड़वादयः॥ p. 30

जतुकर्णे—

द्राक्षाया मधुकार्द्धप्रस्थक्काथः इत्यादि। ,,

6. उक्तं हि जतुकर्णे—

कृष्णतिलान् शर्करापादिकान् छागीपयसा। p. 43.

7. See 3. V. K. V. p. 50.

8. उक्तं हि जतुकर्णे—

नवनीतं तिलैर्युक्तं शर्कराकेशरेण वा।

नवनीतं घृतं वाज्जं दध्नो वा खजितः सरः॥ p. 63.

9. In commenting on the *Palaṅkaṣādyaṁ Tailaṁ* पलङ्कषाद्यं तैलम्, *Śivadāsa* quotes the different readings from *Jaṭukarṇa* :—

जतुकर्णे गोलोमी पठ्यते, नतु पूतना। * * * अतिरसा जलयष्टिमधु, अन्ये तु ज्योतिष्मतीत्याहुः, मधुकमिति॥ p. 125.

10. जतुकर्णप्रोक्तं—

काञ्जिके सर्ज्जरसं घृतं खजितं बहुना जलेन दाहहितं विकसानन्तासिकथ-सर्ज्जरसैर्युक्तं मथितं वा इति। p. 151.

11. See 9. V. K. V. p. 297.

4. In *Vyākhyā Madhukoṣa.*

1. वसन्तशरदोः प्रायः प्राकृतोऽन्यत्र वैकृतः। p. 36.

2. यदाह जतुकर्णः:—

आद्यास्त्रयो दुःसाध्या यमिका मोहदृष्टावतः सद्यः प्राणहृत्॥ p. 101.

3. जतुकर्णोऽप्युक्तम्—

कुपितेन वायुना दीप्तस्याग्नेर्निर्वापणं पित्तेनोष्णजलवत् कफेनाम्बुवत् ।

p. 299

The following formula is attributed to Jatukarṇa :—

Formula.	*Book.*	*Page.*
1. Mahātiktaka Ghṛta	G. N. I.	17

1. Mahātiktaka Ghṛta.

जतुकर्णात्कुष्ठे द्वितीयं महातिक्तकं घृतम् ।

करञ्जसप्तच्छदपिप्पलीनां मूलानि कृष्णा मधुकं विशाला ।
यवासकं चन्दनमुत्पलं च स्यात्त्रायमाणा कटुका वचा च ॥
उशीरपाठातिविषारजन्यः किराततिक्तं कुटजस्य बीजम् ।
निम्बासनारग्वधमालतीनां पत्राणि मूलानि च कण्टकार्याः ॥
शतावरीपद्मकदेवदारुमुस्तानि कालीयककेसराणि ।
वासागुडूचीनतसारिवाश्च बला पटोलं त्रिफला च मूर्वा ॥
नीपं कदम्बो धववेतसौ च कर्कोटकं पर्पटकं पयस्या ।
वाराहकन्दं मदयन्तिका च ब्राह्मी समङ्गार्षभकं बला च ॥
एतैः समांशैरथ कार्षिकैश्च घृतस्य पात्रं विपचेन्नवं च ।
द्रोणं जलस्याकलुषस्य दद्यात् पात्रद्वयं चामलकीरसस्य ॥
पक्वं प्रशान्तं गतफेनशब्दं प्रयोजयेत् कुष्ठहरं प्रशस्तम् ।
तद्रक्तपित्तानिलसन्निपातविस्फोटपाल्यामयविद्रधीनाम् ॥
किलासकासज्वरगन्डमालाग्रन्थ्यर्बुदानि त्वथ वातरक्तम् ।
हृत्पाण्डुरोगान् सभगन्दरांश्च निषेव्यमाणं नियमेन काले ॥
घृतं महातिक्तमिदं प्रशस्तं निहन्ति सर्वान् श्वयथूपदिष्टान् ।

Books :

Jatukarṇa Saṁhitā or *Tantra* : Not available now.

HĀRĪTA I.

Hārīta was one of the six desciples of Punarvasu Ātreya. He also wrote a treatise on medicine called *Hārīta Saṁhitā*. Some consider that *Hārīta Saṁhitā* and *Ātreya Saṁhitā* are identical books. But Bhāva Miśra quotes passages from *Ātreya Saṁhitā* which are not to be found in the *Hārīta Saṁhitā*. The *Hārīta Saṁhitā* is not available now; but a more modern compilation has been printed in Calcutta as the original treatise. The author of the book—Pseudo-Hārīta is decidedly posterior to Vāgbhaṭa I whom he mentions as an authority for Kaliyuga. The arguments against the printed edition being called the *Hārīta Saṁhitā* will be discussed in detail under Pseudo-Hārīta or Hārīta II. The ancient author is described as Vṛddha Hārīta or Hārīta I.

The following passages are quotations from the *Hārīta Saṁhitā* :—

1. In *Āyurveda Dīpikā*.

1. केलुटे हारीतवचनम्—

केलुटं स्वादु विटपं तत्कन्द: स्वादुशीतल: । I. xxvii.

2. In commenting on प्राय: सर्व्वं तिक्तं in the above chapter Cakrapāṇi Datta says :

प्राय: सर्व्वं तिक्तमित्यादिस्तु ग्रन्थो हारीतीय: इह केनापि प्रमादाल्लिखित: ।

3. उक्तञ्च हारीते—

अनूपदेशे यद्वारि गुरु तत् श्लेष्मवर्द्धनम् ।
विपरीतमतोमुख्यं जाङ्गलं लघु चोच्यते ॥

2. In *Vyākhyā Kusumāvalī.*

1. उक्तं हि हारीते—

तृष्णा गरीयसी घोरा सद्यः प्राणविनाशिनी ।
तस्माद्देयं तृषार्त्ताय पानीयं प्राणधारणम् ॥ p. 17.

2. हारीतेन तु प्रत्येकमेव दूषणमुक्तम्—

व्यायामाज्ज्वरसंवृद्धिर्व्यवायात्तमभ्रमूर्च्छनम् ।
मरणं पानतः सं हाच्छर्दिर्मूर्च्छा मदोऽरुचिः ॥
गुर्वन्नभोजनाच्चापि विष्टम्भो दोषकोपनम् ।
शीतवारिकषायाच्च दोषविष्टम्भनाऽहितं ॥
अग्निसादः खरत्वं च स्रोतसां वातवर्धनम् ।
तस्मादामज्वरे सर्वान्विषवत्परिवर्जयेत् ॥ p. 21.

3. यदाह हारीतः—

भुक्त्वा स्वप्नं न सेवेत स्वस्थोऽप्यमखिलो भवेत् । p. 112.

4. हारीतेऽप्युक्तम्—

कालं तु देशं प्रकृतिं शरीरं समीक्ष्य दद्याद्दमनं विधिज्ञः ।
वान्त्यस्य तीक्ष्णान्यनुलोमनानि कल्पोपदिष्टानि भिषग्विदध्यात् ॥ p. 123.

5. तथा हि हारीतः—

तालीसं मरिचं शुण्ठी पिप्पल्योऽत्त्वांशकोत्तराः ।
त्वगेलेऽर्धांशके दद्याच्छर्कराष्टपलं भवेत ॥ p. 155.

3. In *Vyākhyā Madhukoṣa.*

1. हारीतेऽप्युक्तमिति पूर्वरूपमष्टानां ज्वराणां सामान्यतो विशेषात्तु जृम्भाऽङ्गमर्द-भूयिष्ठं हृदयोद्वेगिवातजमित्यादि ॥ p. 6.

2. यदाह हारीतः—

शिरोग्रहः स्वेदभवश्च कासो ज्वरस्य लिङ्गं कफवातजस्य । p. 21.

3. तथा च हारीतः—

चतुर्थको नाम गदो दारुणो विषमज्वरः ।
शोषणः सर्वधातूनां बलवर्णाग्निनाशनः ॥

त्रिदोषजो विकारः स्यादस्थिमज्जगतोऽनिलः।
कुपितं पित्तमेवन्तु कफश्चैवं स्वकालतः॥
शीतदाहकरस्तीव्रस्त्रिकालं चानुवर्त्तते।
स सन्निपातसम्भूतो विषमो विषमज्वरः॥
ऊर्द्ध्वं कायस्य गृह्णाति यः पूर्व्वं सोऽनिलात्मकः।
पूर्व्वं गृह्णात्यधःकायं श्लेष्मपूर्व्वज्वरश्च सः॥ p. 30.

4. हारीतेनोक्तं—

एतां क्रियां प्रयुञ्जीत षड्रात्रं सप्तमेऽहनि। p. 39.
पिबेत् कषायसंयोगान् ज्वरघ्नान् साधु साधितान्॥

5. सप्तमी द्विगुणा या तु नवम्येकादशी तथा।
एषा त्रिदोष-मर्य्यादा मोक्षाय च वधाय च॥ p. 42.

6. यदाह—

कट्वम्ललवणाजीर्णैः क्रुद्धः श्लेष्मा सहोष्मणा।
प्रपाद्याम्बुवहं स्रोतस्तृष्णां संजनयेन्नृणाम॥
शिरसो गौरवं तन्द्रा माधुर्य्यं वदनस्य च।
भक्तद्वेषः प्रसेकश्च निद्राधिक्यं तथैव च॥
एतैर्लिङ्गैर्व्विजानीयात् तृष्णां कफसमुद्भवाम्॥ p. 116.

7. यदुक्तं हारीते गृध्रसी विश्वची चोक्ता खल्ली तीव्ररुजान्विता। p. 152.

8. यथाह हारीतः—

ऊर्द्ध्वं प्रभिन्नेषु मुखान्तराणां प्रवर्त्ततेऽसृकसहितोऽपि पूयः।
अधः प्रभिन्नेषु च पायुमार्गात् द्वाभ्यां प्रवृत्तिस्त्विह नाभिजेषु॥ p. 235.

9. तदुक्तं हारीते—

षोड़शदिवसान्तुकाम्ल इति। p. 375.

4. In *Tattva Candrikā*.

1. गुर्व्वन्न etc. See 2 V. K. V. p. 1.

2. हारीतेन तु—

पित्तश्लेष्मविशुद्ध्यर्थं कुर्य्याद्वमनमादितः। p. 2.

3. पांशुधाने यथावृष्टिरित्यादि हारीत वचनम्। p. 7.

4. See 4. V. M. K. p. 10.

5. हारीतेऽयं योगः—

रास्नामृतादनी दारु सरलं शैलवालुकम्।

क्वाथं सगुड़सर्पिष्कं पिबेद्वातज्वरापहम्। p. 13.

6. यदाह हारीतः—

किरातं पर्पटं मुस्तं गुडूची विश्वभेषजम्।

पित्तश्लेष्मज्वरे कुर्यात् पाचं ज्वरनाशनम्॥ p. 17.

7. उक्तं हि हारीते—

विदारीक्षुरसः सर्पिर्मधुतैलश्रृतं पयः।

पिबेद्वातुर्थकश्वासकासवातज्वरापहम्॥ p. 26.

8. See 3. V. K. V. p. 74.

9. तथा च हारीतः—

कालर्त्तुदोषप्रकृतिं शरीरं समीक्ष्य दद्याद्वमनं विधिज्ञः। p. 78.

10. हारीते हि—

शाम्यते योगराजेन विःप्रयुक्तेन योगतः। p. 179.

11. उक्तं हि हारीते—

तद्ग्राहयित्वा क्रमशो विभज्य दर्शे शुचौ मङ्गलसिद्धियुक्ते।

तिथौ च पुण्ये सुदिने च युक्ते नक्षत्रयोगेन शिवेन चापि॥

लौहाढकौनिम्बगुड़चिमर्पिर्वैर्यथावत् परिधूपयेच्च।

सल्लालिकाकीटपतङ्गदंशदुष्टौषधीदोषविनाशनं तत्॥ p. 363.

12. यदाह हारीतः—"सुवर्णरूप्यत्रपुसीसताम्रम्।"

स्निग्धं च काञ्चनगैरिकाभं सतिक्तशीतं मधुरं सुवर्णात्। p. 363.

13. हारीतोक्तामृतभल्लातकीघृतोक्तरीत्या ग्राह्याणि—

भल्लातकानां पवनोद्धतानां वृन्तच्युतानामिह चाढकं स्यात्।

तच्चेष्टकाचूर्णकणैर्विघृष्य प्रक्षाल्य धीरो विधिवत् प्रवाते।

शुष्कं पुनस्तद्विदलीकृतञ्च ततः पचेदप्सु चतुर्गुणासु।

पादावशिष्टं परिपूतशीतं घृतेन तुल्येन पचेत् सुशीतम्॥

तदर्द्धया शर्करयावकीर्णं ततः खजेनोन्मथितं विधाय ।
भाण्डे विशुद्धे त्वथ धान्यराशौ संस्थापयेत् सप्तदिनानि चेति ।
ततस्सप्तरात्रात् परिजातवीर्य्यम् इत्यादि । p. 366.

14. उक्तं हि हारीते—

वाजी नाम प्रकाशत्वात् तच्च मैथुनसंश्रितम् ।
वाजीकरणसंज्ञाभिः पुंस्त्वमेव प्रचक्ष्यते ॥ p. 367.

15. हारीतोऽप्याह—

दृष्टातिवृद्धं पवनस्य रूपं दिने दिने वस्तिमुदाहरन्ति ॥ p. 387.

5. In *Carakatattva Pradīpikā*.

1. यत्त हारीते "त्रिदोषमलनुद्दृहधातुसामान्यच्छागलं लघु इत्युक्तम्" ।

6. In *Bhāva Prakāśa*.

1. आह हारीतः—

लौहस्थितं निम्बगुडूचिसर्पिर्यवैर्यथावत् परिभावयेत्तत् ।
संतानिकाकीटपतङ्गदंशदुष्टौषधौदोषनिवारणाय ॥ p. 660.

See T. C. 11.

7. In *Cikitsākalikāṭīkā*.

1. तथा च हारीतः—

स्नेहो गुडो मांसरसः पयांसि साम्लानि मूत्रं मधु सैन्धवं च ।
एतान्यनुक्तान्यपि दापयेतयुक्तं निरूहे मदनात् फलेन ॥ p. 76.

2. दुग्धप्रमाणं तूक्तं हारीतेन—

त्रिः पञ्च सप्त मगधाः प्रकुञ्चं पयसा सह ।
पिबन् क्रमाद्द्वर्द्धयेद्रुक् पित्तवातकफान् जयेदिति ॥ p. 99.

3. तथा च हारीतः—

आसप्तरात्रात्तरुणं ज्वरमाहुश्चिकित्सकाः ।
मध्यमं द्वादशाहं तु जीर्णज्वरमतःपरम् ॥ p. 100.

Hārīta is also quoted in the *Bheṣajakalpa-Saṁgraha* (*Ms.* G. O. M. L. 13183) and Vṛddha **Hārīta** in the *Todarānanda.*

Formulæ ascribed to *Hārīta* :—

	Formula.		*Author.*	*Book.*	*Page.*
1.	*Kaṭuka*	*Butter*	*Kṛṣṇātreya*	G. N., I.	4
2.	*Mahāvāsādya*	,,	*Hārīta*	,,	6
3.	*Daśāṅga*	,,	,,	,,	,,
4,	*Laśuna*	,,	,,	,,	7
5.	*Nārācaka*	,,	,,	,,	,,
6.	*Mahāṣaṭpala*	,,	,,	,,	8
7.	*Āvartakī*	,,	,,	,,	10
8.	*Drākṣādya*	,,	,,	,,	16
9.	*Dvipañcamūlādya*	,,	,,	,,	18
10.	*Drākṣādya*	,,	,,	,,	20
11.	*Mahā Nīla*	,,	,,	*Cikitsākalikāṭīkā*	154
12.	*Kacchu Rākṣasa*	,,	,,	B. P.	892

1. Kaṭuka Butter.

कटुकं घृतम् ।

See Vol. II, p. 446, Formula 6.

2. Mahāvāsādya Butter.

हारीताद्रक्तपित्ते महावासाद्यं घृतम् ।

वासकस्वरसे सर्पिः पयसा सह पाचयेत् ॥
कल्कैर्भूनिम्बकुटजमुस्तयष्ट्याह्वचन्दनैः ।
उदीच्यमधुकानन्तासारिवोत्पलपद्मकैः ॥
वायन्त्युत्पलमूर्वाभिर्मदयन्त्याश्च पल्लवैः ।
सिताक्षौद्रयुतं हन्याद्रक्तपित्तं सुदारुणम् ॥
पित्तं कासं च गुल्मं च स्वरभेदं हलीमकम् ।
ये चान्ये कीर्तिता रोगा रक्तपित्तकफाश्रयाः ॥
तान् सर्वान्नाशयत्येतत्पीयमानं हिताशिनः ।

3. Daśāṅga Butter.

हारीताद्गुल्मे दशाङ्गं घृतम्।

यावशूकं वचाव्योषं विडङ्गं कटुरोहिणीम्॥
सौवर्चलं हरीतक्यश्चित्रकं चाक्षसंमितैः।
एभिः पचेद्घृतप्रस्थं दत्त्वा क्षीरजलाढकम्॥
तत्पक्वं वातगुल्मघ्नं क्रिमिप्लीहज्वरापहम्।
कासहिक्कारुचिहरं दशाङ्गं नाम दीपनम्॥

4. Laśuna Butter.

गुल्मे हारीताल्लशुनघृतम्।

लशुनाग्रस्य शुद्धस्य तुलार्धं निस्तुषस्य च।
तदर्धं पञ्चमूलस्य स्याढकेऽपां विपाचयेत्॥
पादशेषे घृतप्रस्थं लशुनस्य रसं तथा॥
दाडिमाम्लसुरामस्तुकाञ्जिकाम्लैस्तदर्धकैः॥
साधयेत्त्रिफलादारुलवणव्योषदीप्यकैः।
यवानीचव्यहिङ्ग्वम्लवेतसैश्च पलार्धकैः॥
सिद्धमेतद्धविः कल्कैर्गुल्मार्शोजठरापहम्।
वध्नपाण्ड्वामयप्लीहयोनिदोषज्वरापहम्॥
वातश्लेष्मामयांश्चान्यान् घृतमेतद्व्यपोहति।

5. Nārācaka Butter.

हारीताद्गुल्मे नाराचकं घृतम्।

चित्रकं त्रिफला दन्ती त्रिवृता कण्टकारिका॥
स्नुहीक्षीरं विडङ्गानि घृतं दशममुच्यते।
एकैकस्य च कर्षेण घृतस्य कुडवं पचेत्॥
चतुर्गुणेन तोयेन सम्यगेतत्तु खाग्निना।
तस्य काले पिबेन्मात्रां पलार्धसंमितां नरः॥

उष्णोदकं चानुपिबेदल्पत्वादस्य सर्पिषः ।
विरिक्ते च यवागूः स्यात्सर्पिषा परिवर्जिता ॥
रसेन वा जाङ्गलानां भोजयेन्मतिमान् भिषक् ।
वातगुल्ममुदावर्तं प्लीहार्शोविषं कुण्डलम् ॥
ग्रहण्यां दीपयेन्मेहान् कुष्ठदोषांश्च नाशयेत् ।
नाराचमिति विख्यातं सर्पिर्नाराचसंज्ञितम् ॥

भैषज्यं संप्रयोक्तव्यं नाराचमिव शर्वे ।

6. Mahāṣaṭpala Butter.

हारीताद्रूक्षे महाषट्पलं घृतम् ।

सौवर्चलं पञ्चकोलं सैन्धवं हपुषा विडम् ॥
अजमोदा यवक्षारहिङ्गुजीरकमौद्भिदम् ।
कृष्णामजाजीपूतिकं कल्कीकृत्य पलार्धतः ॥
शृङ्गवेररसं युक्तं घृतप्रस्थं समीकृतम् ।
क्रिमिप्लीहोदराजीर्णज्वरगुल्मप्रमेहकम् ॥
वातरोगं तथा शोफं दौर्बल्यं वह्निसंक्षयम् ।
महाषट्पलमातङ्गान् भिनत्त्यशनिवर्धितम् ॥

7. Āvartakī Butter.

हारीतात्कुष्ठे आवर्तकीघृतम् ।

आवर्तकीमूलशतं सुसिद्धं क्वाथीकृतं कल्कपलाष्टयुक्तम् ।
प्रस्थं पुराणाद्धविषः सुगव्यात् पक्वं शनैः साधु तदावतार्य ॥
मात्रां पिबेद्व्याधिबलानुरूपां भुञ्जीत चान्नं सह काञ्जिकेन ।
द्रवोत्तरं कोद्रवजं सुजीर्णे कामं पुरस्तादपरेऽह्नि युक्तात् ॥
विसर्पराव विधिनैवमाशु पीतं निहन्यादचिरेण कुष्ठम् ।
सवर्णं भग्नखाङ्गदेहं मण्डानुपूर्व्या विधिनाऽथ चैतत् ॥

8. Drākṣādya Butter.

कामलायां हारीताद्द्राक्षाद्यं घृतम् ।

पिष्ट्वा गोस्तनिकायास्तु पलान्यष्टौ समावपेत् ।
पुराणसर्पिषः प्रस्थं पचेत्क्षीरे चतुर्गुणे ।
कामलापाण्डुरोगार्शोज्वरकासार्तिनाशनम् ॥

9. Dvipañcamūlādya Butter.

हारीतात् सर्वोदरे द्विपञ्चमूलाद्यं घृतम् ।

द्वे पञ्चमूल्यौ त्रिवृतामिकुम्भे समप्तलं चित्रकशिग्रुमूलम् ।
कुरण्टबीजं त्रिफलां गुडूचीमेरण्डमूलं मदयन्तिकां च ॥
पाठां सभार्गीं सुषवीं सनीलां सरोहिषां पापकुचेलिकां च ।
पृथक् पृथक् पञ्चपलं जलस्य द्रोणे पचेत्तच्चतुरंशशेषम् ॥
घृतं विपक्वं सकषायकल्कं निहन्ति पीतं सकलोदराणि ।

10. Drākṣādya Butter.

हारीताच्छोषे द्राक्षाद्यं घृतम् ।

द्राक्षायाः संमितं प्रस्थं मधुकस्य पलाष्टकम् ।
पचेत्तोयार्मणे शुक्ते पादशेषेण तेन च ॥
पालिके मधुकद्राक्षे पिष्टे कृष्णापलद्वयम् ।
प्रदाय सर्पिषः प्रस्थं पचेत् क्षीरचतुर्गुणम् ।
सिद्धे शीते पलान्यष्टौ शर्करायाः प्रदापयेत् ।
एतद्द्राक्षाघृतं नाम क्षीणक्षुत्तृड्सुखावहम् ॥
वातपित्तज्वरश्वासविस्फोटकहलीमकान् ।
प्रदरं रक्तपित्तं च हन्यान्मांसबलप्रदम् ॥

11. Mahā Nīla Butter.

महानीलं घृतम् ।

काकाह्वा मदयन्तिका समुरसा शम्याकसंयोजिता-
श्चैतास्तु त्रिफलाढकाम्बयुताः कल्प्यास्तुलाभागिकाः ।

दन्तीचित्रककाकमाचिवत्सकदारुहरिद्राद्वयै-
रित्येभिश्च सकीटजैः सखदिरैः सार्कैस्तुला कल्पिता ॥
तोयद्रोणचतुष्टयेन विपचेत्पादावशेषे घृतात्
पात्रं चात्र सगोशकृद्रसदधिक्षीरं समूत्रं पृथक् ।
भूनिम्बत्रिकटूत्पलैः पलमितैः श्यामाकरञ्जेङ्गुदी-
निम्बावल्गुजशिग्रुबीजसहितैर्नीलीसमायोजितैः ॥
एतन्महानीलमतिप्रसिद्धं श्वित्रापहं कुष्ठगदापहञ्च ।
सर्पिर्विसर्पव्रणविद्रधिघ्नमुन्मादरोगघ्नमपस्मृतिघ्नम् ॥
अर्शांसि शोषमुपदंशशिरोविकार-
वल्मीकगुल्मगलगण्डगलामयांश्च ।
ग्रन्थ्यर्बुदश्वयथुमारुतरक्तप्रमेह-
मोहान् हरेद्बहुविधं विषमज्वरञ्च ॥
एतन्महानीलं हारीतोक्तं तीसटाचार्य्येणोक्तमिति ॥

12. Kacchū Rākṣasa Oil.

कच्छूराक्षसनाम तैलं ।

मनःशिलालं कासीसं गन्धाश्मा सिन्धुजन्म च ।
स्वर्णक्षीरी शिलाभेदी शुण्ठी कुष्ठञ्च मागधी ॥
लाङ्गली करवीरश्च दद्रुघ्नः कृमिहानलः ।
दन्ती निम्बदलश्चैभिः पृथक्कर्षमितैर्भिषक् ॥
कल्कीकृतैः पचेत्तैलं कटुप्रस्थद्वयोन्मितम् ।
अर्कसेहुण्डदुग्धेन पृथक् पलमितेन च ॥
गोमूत्रस्याढकेनापि शनैर्मृद्वग्निना पचेत् ।
अभ्यङ्गेन हरेदेतत् कच्छूं दुःसाध्यतामपि ॥
पामानञ्च तथा कण्डूं त्वग्व्याधिरुधिरामयान् ।
कच्छूराक्षसनामेदं तैलं हारीतभाषितम् ॥

KṢĀRAPĀṆI.

Kṣārapāṇi was also one of the six disciples of Punarvasu Ātreya. He was the author of a medical treatise—the *Kṣārapāṇi Tantra.* He is quoted by Śrīkaṇṭha Datta in *Vyākhyāmadhukoṣa* and *Vyākhyākusumāvalī,* by Śivadāsa in *Tattva Candrikā* and by Candrāṭa in *Cikitsākalikāvivṛti* and by Cakrapāṇi Datta in *Tattva Candrikā* and *Carakatattva Pradīpikā, Āyurveda Dīpikā.*

Perhaps he was indentical with the ancient author Kṣīrapāṇi (*Oxf.* 310 a, 358 a).

1. In *Vyākhyā Madhukoṣa.*

1. क्षारपाणिनाप्युक्तम्—

ऊर्ध्वगामी नरं पद्भ्यामधोगामी मुखात् स्त्रियं ।

उभयं वस्तिसञ्जातः शोथो हन्ति न संशयः ॥ p. 219.

Śotha Nidāna.

2. In *Vyākhyā Kusumāvalī.*

1. यदाह क्षीरपाणिः—

. यावत्कालं न सुप्तिः स्याद्रात्रौ स्वप्नाद्ययोचितात् ।

ततोऽर्धमात्रं तत्कालं दिवास्वप्नो विधीयते ॥ p. 112.

2. यदाह क्षा(क्षी)रपाणिः—महावृक्षक्षीरेण त्रिःसप्तकृत्वः पिप्पलीर्भावयित्वैकां द्वे वा प्रयच्छे द्विरेकार्थमिति ।

उक्तं च—

द्विविधः स मतोऽल्पैश्च बहुभिश्चैव कण्टकैः ।

सुतीक्ष्णकण्टकै रम्यैः प्रवरो बहुकण्टकः ॥ p. 306.

3. In *Tattva Candrikā.*

1. क्षारपाणिनाप्युक्तं—

द्रोणद्वयन्तु शूर्पं स्यात् कुम्भ इत्यभिधीयते ॥ p. 97.

2. यदाह चारपाणि:—

पिप्पल्यामलकी द्राक्षा खर्जुरं शर्करा मधु ।
लेहोऽयं सघृतो लीढ: पित्तक्षयजकासजित् ॥ p. 100.

3. यदाह चारपाणि:—

शाणकाभ्यान्तु जानीयात् कोलं वटकद्वंक्षणम् ।
ताभ्यां कर्ष: पिचुश्चाचं स्वर्ण पाणितलं तथा ।
बिडालपदकं कोलं किञ्चित्र समुदाहृतम् ॥ p. 105.

4. *Cikitsākalikāvivṛti.*

1. तथा च चारपाणि:—

शिशिरश्च वसन्तश्च ग्रीष्मप्रावृट्शरद्धिमा: ।
ऋतव: षट् क्रमादेते काल: संवत्सरात्मक: ॥
द्विधा त्वयनभेदेन स त: संवत्सरस्तथा ।
तत्रादानं विसर्गाख्यं रविचाराद्द्विधायनम् ॥
उत्तरायणमादानं शिशिराद्यं ऋतुत्रयम् ।
वर्षादि तु विसर्गाख्यं सवितुर्दक्षिणायनम् ॥
स्वे ह्यादानविसर्गाख्ये तस्मिन्नयनद्वयम् ।
आग्नेयं विद्धि चादानं विसर्गं सौम्यमेव तु ॥
आदाने तु जगत्स्नेहमाददानो दिवाकर: ।
रूक्षत्वात् शोषयेद्वायु: शिशिराद्यर्तुषु क्रमात् ॥
रूक्षो निर्वर्तयन्तिक्तकषायकटुकान् रसान् ।
नृणां क्रमेणावहति दौर्बल्यमृतुषु त्रिषु ॥
विसर्गे विसृजन् स्नेहं सदा स्निग्धश्च मारुत: ।
सोमस्याप्यायितबल: स्निग्धो निर्वर्तयेद्रसान् ॥
क्रमेणैवाम्ललवणमधुरान् ऋतुषु त्रिषु ।
बलं च वर्धयत्येषां क्रमेणाद्यागमादिषु ॥
हेमन्ते शिशिरे चाद्यं ग्रीष्मे वर्षासु चावरम् ।
शरद्वसन्तयोर्मध्यं बलं ह्यात्मप्राणिनां मतम् ॥

तथा स्वरसनिर्वर्त्त्या शैत्योष्ण्याद्यानि च क्रमात् ।
पित्तादयश्चयं कोपं शान्तिञ्चाप्यागमादिषु ॥

पित्तं वर्षासु शरदि प्रकोपं याति हेमने ।
शमं यात्येष पित्तस्य चयकोपशमक्रमः ॥

शिशिरे च वसन्ते च ग्रीष्मे चैव कफस्य च ।
ग्रीष्मवर्षाशरत्स्वेवं मारुतस्य त्रिकक्रमः ॥

निर्वर्त्तते रसोऽम्लः शेषा मन्दीभवन्ति च ।
वर्षास्वम्लविपाकाश्च भवन्त्यापो यतस्ततः ॥

वर्षासु चीयते पित्तमृतुशैत्यान्न कुप्यति ।
सहसार्कांशुसम्पर्कात् तद्धै शरदि कुप्यति ॥

शरत्प्रकुपितं पित्तं प्रशमं याति हेमने ।
वायुश्चोपचयं याति कारणं चात्र वक्ष्यते ॥

निर्वर्त्तते हि मधुरो हेमन्ते रस उत्तमः ।
शेषा मन्दीभवन्त्यापः स्वादुपाका भवन्ति च ॥

पित्तं शाम्यति तच्छैत्यात् वायुः श्लेष्मा च चीयते ।
स वायुः शिशिरे कोपं याति चोपचयं कफः ॥

हेमन्ते संचितः श्लेष्मा शिशिरेऽपि न कुप्यति ।
आहारैश्च गुरुस्निग्धैर्हि शेषाश्चोपचीयते ॥

वसन्ते रविसन्तापात् प्रशमं याति मारुतः ।
तत्संतापाद्विलीनश्च तदा श्लेष्मा प्रकुप्यति ॥

स वसन्ते प्रकुपितः श्लेष्मा ग्रीष्मे प्रशाम्यति ।
चीयते चानिलस्तस्मिंस्तत्र हेतुं निबोध मे ॥

निर्वर्त्तते रसो ग्रीष्मे कटुको न तथेतरे ।
आपश्च कटु पच्यन्ते रूक्षतीक्ष्णस्तथा रविः ॥

तस्माच्छ्लेष्मा शमं याति मारुतश्चोपचीयते ।
समेघवाताभिहतो वायुर्वर्षासु कुप्यति ॥

शरत्कालेऽर्कसन्तापाच्च वायुः प्रशाम्यति ।
चयप्रकोपोपशमान् गच्छन्त्येवं त्रयो मलाः ॥

ऋतुसन्धौ विधिः पूर्वस्यान्त्योऽन्यस्यात्ययः क्रमात् ।
सेव्यस्यानागतो युक्त्या स्वस्यात्मोपचयः क्रमात् ॥
असात्म्यजा हि रोगाः स्युः सहसा त्यागशीलनात् ।
ऋत्वोरन्त्यादिसप्ताहं सन्धिरित्यभिधीयते ॥
इति कालपरीक्षा समाप्ता ॥ pp. 19-20.

2. तथा च क्षारपाणिः—

यत्र दृष्टगुणं द्रव्यं संयोगे क्वापि नास्ति यत् ।
तस्माद् द्रव्यप्रमाणेन तत्कर्म विनियोजयेत् ॥ p. 144.

3. तथा च क्षारपाणिः—

शिलाजतुसमं द्रव्यं क्वाथमष्टगुणे जले ।
पादावशिष्टं तत्पूतं तस्मिन् कोष्णे विनिक्षिपेत् ॥ p. 185.

5. In *Ayurveda Dīpikā*.

1. See 1, V. K. V., p. 112.

2. यदुक्तं क्षारपाणिना—

दोहादिनी वा स्यान्नारी शोणितगुल्मिनी । p. 208.

3. क्षारपाणिनाप्युक्तम्—

ज्वरोष्मणा रूक्षितेषु धातुषु बलवान् मारुतो ज्वरानुबन्धं विषमज्वराणां योऽन्यतमं कुर्य्यात् । p. 415.

The following formulæ are attributed to Kṣārapāṇi—

Formula	*Author*	*Book*	*Page*
1. Vilvādya Butter	Kṣārpāṇi	G. N., I	18
2. Nīla Butter	..	C. K. V.	153

1. Vilvādya Butter.

क्षारपाणेः प्लीहनि विल्वाद्यं घृतम् ॥

विल्वं पाठाऽभया धान्यं यवानी सैन्धवं विडम् ।
पञ्चकोलं समरिचं क्षारैश्चैभिर्घृतं पचेत् ॥
दध्ना चतुर्गुणेनैव शकृद्वातविबन्धनुत् ।
सर्वामप्लीहपानार्तिगुल्मं मन्दानलापहम् ॥

2. Nīla Butter.

नीलघृतम् ।

शङ्खिन्याः काकमाच्याश्च वायसाश्च तुलाः पृथक् ।
लोहचूर्णाढ़कार्द्धञ्च त्र्याढ़का त्रिफला भवेत् ॥
चन्द्रोपचितये क्वाथः शेषः षोड़शभागिकः ।
सर्पिःप्रस्थं पचेत्तेन कर्षमात्रप्रयोजितैः ॥
व्योषवाकुचिकाव्याघ्रीदन्तीदारुकलिङ्गकैः ।
भृङ्गशम्याकवल्कैः पारावतपदीयुतैः ॥
परं श्वित्रापहं चैतन्नीलं नाम घृतं स्मृतम् ।
कुष्ठानि हन्ति सर्वाणि कपालव्याधिनाशनम् ॥

एतच्च नीलघृतं क्षारपाणिप्रोक्तं तीसटाचार्य्येण लिखितमिति ॥

VṚDDHA PARĀŚARA OR PARĀŚARA I.

Vṛddha Parāśara or Parāśara the Elder was a son of the sage Śakti and grandson of Vaśiṣṭha Ṛṣi. Adṛśyantī was his mother. He married Satyavatī and was the father of Vyāsa.

सुतं त्वजनयच्छक्तेरदृश्यन्ती पराशरम् ।
काली पराशरात् जज्ञे कृष्णद्वैपायनं मुनिं ॥

—*Agni Purāṇa.*

He learned Viṣṇu Purāṇa from Pulastya and described it before Maitreya Muni. To avenge the sad death of his father by the Rākṣasas, he killed many of them in a sacrifice. Pulastya intervened and the Rākṣasas were saved from further molestation.

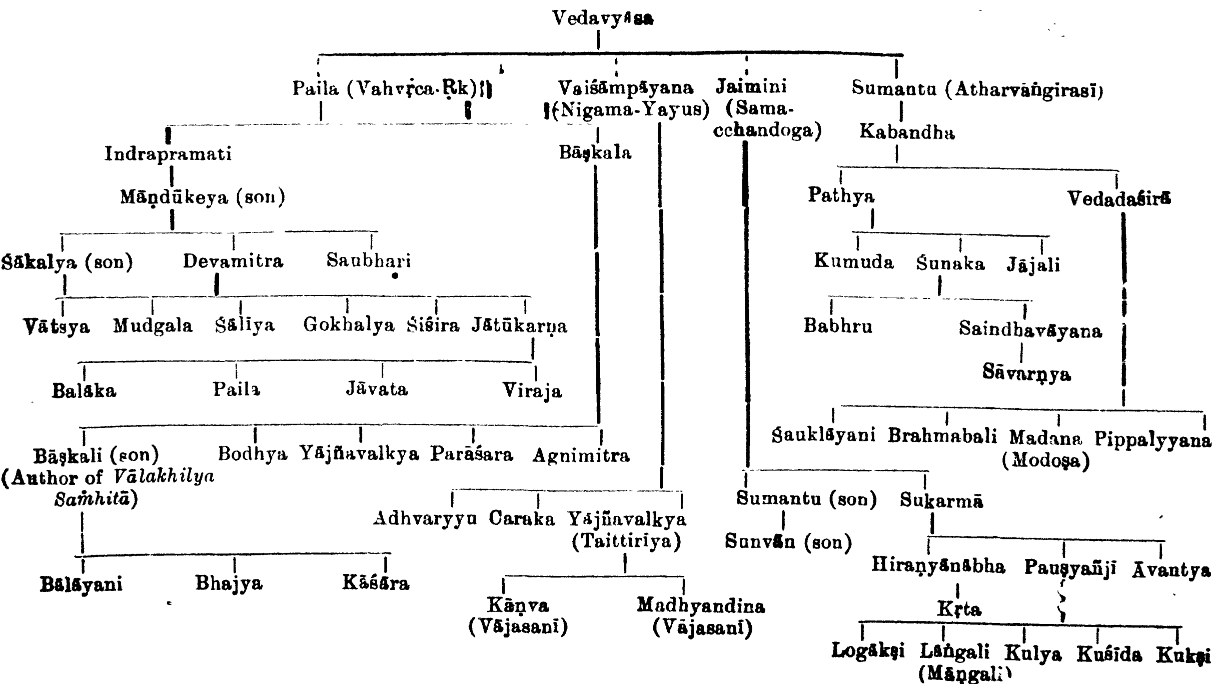
He is the reputed author of the *Parāśara Saṁhitā* which is quoted as an authority in the Kaliyuga on questions of conduct and usage to be observed by the Hindus. The *Parāśara Saṁhitā* has been printed in Calcutta, Bombay and in many other places.

He is mentioned in the *Kāśyapa Saṁhitā* to be one of the eight original authors of medical texts in ancient time.

ऋग्वेदेनोपवेदाङ्गं काश्यपेन कृतं पुरा ।
लक्षग्रन्थसमोपेतं मनीयं ममदीप्यताम् ॥
आननं दर्पणसाम्यं कररेखासमं स्मरेत् ।
जीवनं वैद्यतत्त्वं च मूलग्रन्थं च पाटनम् ॥
काश्यपं कौशिकं व्यासं वासिष्ठं कृतसंभवम् ।
पाराशरं भरद्वाजं मार्कण्डेयं महामुनिम् ॥

—*Kāśyapa Saṁhitā.*

TABLE OF TEACHERS AND DISCIPLES OF VEDIC STUDIES. (*Śrīmad Bhāgavat, Skandha XII, Ch. VI and VII*).



PARĀŚARA II.

The sage Parāśara was one of the disciples of Punarvasu Ātreya. He wrote a treatise on general medicine *Parāśara Saṁhitā* which is not available now. He is, however, quoted by *Śivadāsa*, *Vijaya Rakṣita* and *Śrīkaṇṭha Datta*. His name is mentioned in the *Sūtra Sthāna* (Ch. XVII, 21) of Vāgbhaṭa I. In the *Hastī Āyurveda* by Pālakāpya his name occurs in the list of sages who were invited by Romapāda to learn the science of treatment of elephants.

1. In *Vyākhyā Kusumāvalī*.

1. पराशरेणाप्युक्तम्—

   ज्वरितं ज्वरमुक्तं वा दिनान्ते भोजयेन्नघु ।

   स्फुटो यस्यान्तरग्निः स्यात्तमित्योपरमात्तदा ॥ p. 13.

2. तथा च पराशरः—

   परिवेष्ट्य कुशैर्लिप्ता घनपङ्केन तत्पचेत् ।

   अङ्गारेषु न यावत्स्याद्बहिरारक्तवर्णता ॥ p. 78.

3. यदाह पराशरः—

   निर्वाहयेत्सफेनं च निष्ठ्यूरीषं मुहुर्मुहुः ।

   प्रवाहिकेति सा ख्याता कैश्चिन्निःश्वारकस्तु सः ॥ p. 81.

2. In *Nibandha Saṁgraha*.

1. पराशरस्तुवस्तिकर्मणि मात्रासंख्यामाह—

   जानुमण्डलमावेष्ट्य दत्तं दक्षिणपाणिना ।

   निमेषोन्मेषयोः कालः सा मात्रा परिकीर्तिता ॥

तत्र पराशरेण क्रूरकोष्ठपुरुषमङ्गीकृत्य मतमभिहितम् । p. 1166.

2. तथा च पराशरः—

निरूहस्य प्रमाणन्तु प्रस्थं पादोत्तरं मृतम्।
मध्यमं प्रस्थमुद्दिष्टं हीनश्च कुड़वास्त्रयः॥ p. 1183.

3. In *Tattva Candrikā.*

1. See 3 V. K. V., p. 45.

4. In *Cikitsākalikāṭīkā.*

1. See 2 Ni. S., p. 76.

5. In *Āyurveda Dīpikā.*

1. उक्तं हि पराशरे—

आहारोपभोगदिनात् श्वः रसत्वं तृतीयेऽह्नि रक्तत्वं चतुर्थेऽह्नि मांसता मेदस्त्वं पञ्चमे षष्ठे त्वस्थित्वं सप्तमे मज्जता अष्टमे शुक्रता नियमेन भवति। किञ्च रसधातोः रक्तधातुरूपतया परिणमनं यत्तदपि षष्ठदिननिवर्त्यं वेति। p. 503.

2. उक्तं हि पराशरे—

मूलं गुदं शरीरस्य शिरास्तत्र प्रतिष्ठिताः।
सर्वं शरीरं पुष्टं च मूर्धानं पादमाश्रिताः॥ p. 651.

Books :

1. *Parāśara Saṁhitā* : not available.

2. *Takrakalpa* : a treatise on the use of whey as a medicine. This work is attributed to Parāśara

MS.—Bik. MSS. 1438.

Begins :

यद्देवं केवलं तक्रं सेव्यमित्याह निश्चयः।
किं गुणं तद्रसे कीदृक् किं वीर्यं किञ्च तत्फलम्॥
कियन्तकालं कथं सेव्यं किं प्रमाणं प्रयुज्यते।

Ends :

तक्रसेवी नरो नित्यमेतानि परिवर्जयेत्।
मैथुनञ्च दिवास्वप्नं व्यायामं विषमाशनम्॥

अपथ्यभोज्यं स्नानञ्च वेगसन्धारणन्तथा ।
महासनसमासीनस्तक्रताम्बूलसेवकः ।
पथ्यभोजी जितक्रोधो जीवेद्वर्षशतं सुखी ॥
इति पराशरमुनिविरचितो तक्रविधिः सम्पूर्णः ॥

The following formulæ are ascribed to Parāśara :—

	Formula.	*Book.*	*Page.*
1.	Parāśara Ghṛta	V. S.	230
		V. K. V.	149
		A. R.	137
2.	Amṛtādamṛta	V. K. V.	241

1. Parāśara Ghṛta.

पराशरघृतम् ।

यष्टिवलागुडूच्यल्पपञ्चमूलीतुलां पचेत् ।
शूर्पेऽपामष्टभागस्थे तत्र पात्रं पचेद्घृतम् ॥
धात्रीविदारीक्षुरससन्निपाते पयसोऽर्मणे ।
सुपिष्टैर्जीवनीयैश्च पाराशरमिदं घृतम् ॥
ससैन्धं राजयक्ष्माणमुन्मूलयति शीलितम् ।

2. Amṛtādamṛta Rasonapiṇḍa.

अमृतादमृताख्यः रसोनपिण्डः ।

क्षुण्णं रसोनपलशतमसिततिलानां पलानि पञ्चाशत् ।
घृतलिप्तभाजनस्थे तक्रेण समेन तत्कुर्य्यात् ॥
विंशतिपलानि शुक्रात्सगुडार्द्रकमातुलुङ्गमेतावत् ।
तिलतैलानि च तावत्तावन्त्येवात्र सर्पिषो दद्यात् ॥
शतपुष्पागजपिप्पलिदाडिमवृक्षाम्लधातकीमुस्तम् ।
त्र्यूषणकुष्ठजयानि द्राक्षा सैला सजीरकाश्चितया ॥
सुरदारु सिन्धु सविडं सौवर्चलरोमकं च सामुद्रम् ।
पलसंमितानि कृत्वा श्लक्ष्णचूर्णवद्धापयेन्मतिमान् ॥

आलोड्य धान्यराशौ सप्ताहांस्त्रींश्चतुरोऽथवा कृतरक्ष: ।
उद्धृत्य तदनु सिद्धं सुतिथिमुहूर्ते तथा सुनक्षत्रे ॥
त्वक्पत्रैलाकेसरकर्पूरलवङ्गजातिचूर्णेन ।
सुरभीकृतं च नर: खादेद्द्विपलोन्मितं पिण्डम् ॥
अत्यर्थोष्णविवर्जी तृषितश्च पिबेत्सुरां यथेष्टम् ।
अमृतादमृताख्योऽयं रसोनपिण्ड: पराशरेणोक्त: ॥

हतपतितच्युतभग्नसंधिविमुक्तास्थिभग्नदेहानाम् ।
अस्मात्परं नराणां न ह्यस्ति भेषजं वाऽन्यत् ॥
बलवर्णवह्निजननं स्मृतिमेधाबुद्धिवर्धनं धन्यम् ।
शमयति सर्वविकारान्यतमोऽन्यैर्भेषजैरजितान् ॥

CHAPTER XV.

VṚDDHA SUŚRUTA OR SUŚRUTA I.

Suśruta, the elder, is so called in contradistinction to Suśruta II or the redactor of the original *Sauśruta Tantra.* This original treatise was afterwards recast by the celebrated Buddhist chemist, Nāgārjuna and received the name of *Suśruta Saṁhitā.* The commentators sometimes refer to the treatise of Suśruta, the elder, so it is possible that the original treatise was available to them.

For an account of the *Sauśruta Tantra,* the original treatise of Suśruta, we have no reliable source of information. We cannot isolate the *Sauśruta Tantra* from the *Suśruta Saṁhitā.* But we are certain that the original *Sauśruta Tantra* was a different work, as the quotations from it in the commentaries are not to be found in the *Suśruta Saṁhitā.*

As regards the authorship of *Suśruta Saṁhita* and its age, I quote here what I wrote about Suśruta in my *Surgical Instruments of the Hindus,* Vol. I, p. 11-18.

"The next treatise on Hindu Medicine is the *Suśruta Saṁhitā.* Suśruta was the son of the sage Viśvāmitra,[1]

[1] Mahābhārata, Anuśāsana Parva, Ch. IV; Garuḍa Purāṇa, Ch. 139, Vs. 8-11.

धन्वन्तरिर्धर्म्मभृतां वरिष्ठो वाग्विशारदः।
विश्वामित्रात्मजमृषिं शिष्यं सुश्रुतमण्वशात् ॥

Suśruta Saṁhitā, V. ii.

अष्टाङ्गायुर्व्वेदविदं दिवोदासं महामतिम्।
छिन्नशास्त्रार्थसन्देहं सूक्ष्मागाधमिवोदधिम्।
विश्वामित्रसुतः श्रीमान् सुश्रुतः परिपृच्छति।

Ibid, VI. lxvi.

सर्व्वशास्त्रार्थतत्त्वज्ञ सपोहष्टि कदारधीः।
वैश्वामित्रं शशासाथ शिष्यं काशिपतिर्म्मुनिः ॥

Ibid, VI. xxviii.

a contemporary of Rāma. He learned the Science of Medicine from Divodāsa, surnamed Dhanvantari, king of Benares, at his Himalayan retreat. According to Suśruta, Divodāsa was the incarnation of Dhanvantari, the celebrated physician of the gods in heaven, and he first propounded the Art of Healing in this world.[1] Suśruta represented the Surgical School while Caraka was pre-eminently a Physician in practice.

As regards the authorship of the book, opinions differ. To Suśruta, Dhanvantari addressed his lectures on Major Surgery,[2] which he reproduced in this work. But in the opening lines of the book, salutation is offered to Brahmā, Dakṣa, Aśvins, Indra, Dhanvantari, Suśruta and others.[3] This shows that Suśruta cannot be the author of the work or at least of the work in its present shape, for no author can offer salutation to himself. By "the others" are no doubt meant the notable surgeons who practised and taught the Science of Surgery and who were either contemporary with or posterior to Suśruta. Possibly the original *Suśruta Saṁhitā* had been recast and the redactor could appropriately offer a salutation to the original author and to other surgeons who flourished before him. There is also an Indian medical tradition, noted in Dallaṇācārya's Commentary, which assigns the improved and supple-

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[1] अथ खलु भगवन्तममरवरमृषिगणपरिवृतमाश्रमस्थं काशिराजं दिवोदासं धन्वन्तरिमौपधेनववैतरणौरभ्रपौष्कलावतकरवीर्य्यगोपुररक्षितसुश्रुतप्रभृतय ऊचुः।

Suśruta Saṁhitā, I. i.

[2] अत्र कर्म्म किमुच्यतामिति। त ऊचुः। अस्माकं सर्व्वेषामेव शल्यज्ञानमूलं कृत्वोपदिशतु भगवानिति। स उवाचैवमस्त्विति।......अस्माकमेकमतीनां मतमभिसमीक्ष्य सुश्रुतो भगवन्तं प्रक्ष्यति।

Ibid, I. i.

[3] नमो ब्रह्मप्रजापत्यश्विबलभिद्धन्वन्तरिसुश्रुतप्रभृतिभ्यः।

Ibid, I. i.

mented edition of Suśruta's original work to Nāgārjjuna,[1] the celebrated Buddhist chemist, who is said to have been a contemporary of the king Sātavāhana.[2]

In the third chapter, Suśruta enumerates the subjects described by him,—the chapter forming an index of the book. Therein he mentions the five principal divisions of his book and says that the *Uttara Tantra* or the Supplement would be described afterwards.[3] Now the fact that the sixth part was appended to the work as a Supplement or *Uttara Tantra* (*i.e.*, after treatise) clearly shows that it was written afterwards by another surgeon and added to the original treatise. If the original Suśruta wished to have six divisions of his book, he would have mentioned it clearly in the index and would not have, after stating that his book consisted of five parts, added that "the Supplement would be described afterwards,"[4] which seems to be an interpolation of the

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[1] यत्र यत्र परोक्षे नियोगस्तत्र तत्रैव प्रतिसंस्कर्तृसूत्रं ज्ञातव्यमिति। प्रतिसंस्कर्त्तापीह नागार्ज्जुन एव।

Dallaṇa's Commentary to Suśruta, I. i.

See also Dr. Cordier's *Recentes Decouvertes*, pp. 12-13.

[2] See *Harṣacarita* by Vāṇa.
Beal's *Buddhist Records of the Western World*, Vol. II, pp. 209, 212, 216.
Burgess' *Archæological Survey of S. India.*
Introd. *al'histoire du Budh. Ind.*, p. 508.

[3] ग्रामाभिहितं सविंशमध्यायशतं पञ्चसु स्थानेषु। तत्र सूत्रस्थानमध्यायाः षट्चत्वारिंशत्। षोड़श निदानानि। दश शारीराणि। चत्वारिंशच्चिकित्सितानि। अष्टौ कल्पाः। तदुत्तरं षट्षष्टिः।

अध्यायानां शतं विंशमेवमेतदुदीरितम्।
अतःपरं स्वनाम्नैव तन्त्रमुत्तरमुच्यते॥

Suśruta Saṁhitā, I. iii.

[4] बीजं चिकित्सितस्यैतत् समासेन प्रकीर्त्तितम्।
सविंशमध्यायशतमस्य व्याख्या भविष्यति॥

तच्च सविंशमध्यायशतं पञ्चसु स्थानेषु। तत्र सूत्रस्थाननिदानशारीरचिकित्सितकल्पेष्वर्थवशात् संविभज्योत्तरे तन्त्रे शेषानर्थान् व्याख्यास्यामः।

Ibid, I, i.

Supplementor to pass his edition as the original work of the author. Again at the end of the fifth section, there is a passage describing the importance of the Āyurveda, which was meant as the conclusion of the book by the author.[1] It is to be noted that at the end of no other sections do we find a similar passage. He also writes : "Thus one hundred and twenty chapters are described," but adds : "The other diseases shall be described in the *Uttara Tantra*" : the latter part no doubt is an interpolation of the Supplementor. Moreover, in the opening lines which serve as a preface to the sixth part, the authority quoted for the diseases of the eye is Nimi, the king Janaka of Mithilā and not Dhanvantari.[2] But in the first chapter of the first section, it is described that the sages wanted Dhanvantari to teach them Śalya Tantra or Major Surgery only and he consented to

[1] सविंशमध्यायशतमेतदुक्तं विभागशः ।
इहोद्दिष्टाननिर्द्दिष्टान्सर्व्वान् वक्ष्याम्यथोत्तरे ॥
सनातनत्वाद्वेदानामक्षरत्वात्तथैव च ॥
तथा दृष्टफलत्वाच्च हितत्वादपि देहिनाम् ।
वाक्समूहार्थविस्तारात् पूजितत्वाच्च देहिभिः ॥
चिकित्सितात्पुण्यतमं न किञ्चिदपि सुश्रुत ।
ऋषेरिन्द्रप्रभावस्यामृतयोनेर्भिषग्गुरोः ॥
धारयित्वा तु विमलं मतम् परमसम्मतम् ।
उक्ताहारसमाचार इह प्रेत्य च मोदते ॥

Suśruta Saṁhitā, V. viii.

[2] अध्यायानां शते विंशे यदुक्तमसकृन्मया ।
वक्ष्यामि बहुधा सम्यगुत्तरेऽर्थानिमानिति ॥
इदानीन्तत् प्रवक्ष्यामि तन्त्रमुत्तरमुत्तमम् ।
निखिलेनोपदिश्यन्ते यत्र रोगाः पृथग्विधाः ॥
शालाक्यशास्त्राभिहिता विदेहाधिपकीर्त्तिताः ॥

Ibid, VI. i.

their request. And this subject he treated in detail in the five sections of the book. In the *Supplement*, on the other hand, are described the other branches of the science such as Minor Surgery, Inner Medicine, etc. Probably this part was added afterwards to give completeness to the treatise; and the original Suśruta was called Vṛddha or the Old by the commentators to distinguish him from the Supplementor.

Suśruta's work is specially important to us as having two whole chapters (vii and viii of Section I) devoted to the descriptions of Surgical Instruments and one whole chapter (xxv of Section I) to the principles of Surgical Operations.

The age of Suśruta is also involved in obscurity. Nothing can be ascertained from the fact that he was a son of Viśvāmitra,[1] for the age in which the latter lived is not known to us. But he must have flourished during the Vedic Age as many Vedic Hymns are ascribed to him. In the *Mahābhārata*, Suśruta is mentioned as one of the sons of Viśvāmitra[2] and in the *Suśruta Saṁhitā* the author is often described as his son. The age of the great epic has, with good reasons, been fixed at 1000 B.C. So Suśruta must have flourished much earlier. The latest limit which we can assign to Suśruta is 600 B.C. as "there are indications in the *Śatapatha Brāhmaṇa*, a secondary Vedic work, that the author of it was acquainted with the doctrines of Suśruta" as regards the Osteology. "The exact date of that work is not known, but it is with

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[1] Viśvāmitra is the *gotra* name; so the simple name may either refer to the great Viśvāmitra or to his descendants.

[2] श्यामायनोऽथ गार्ग्यश्च जाबलिः सुश्रुतस्तथा—

* * * * * *

विश्वामित्रात्मजाः सर्व्वे मुनयो ब्रह्मवादिनः ॥

Mahābhārata, Anuśāsana Parva, Ch. IV,

good reason referred to the sixth century B.C." Again in the *Atharva Veda*, in the tenth book, there is a hymn on the creation of man in which the skeleton is described according to Ātreya and Suśruta.[1] "The large portion of it (Books I to XVIII) indeed admittedly belongs to a much earlier period, possibly as early as about 1000 B C.; and the hymn in question is included in this older portion."[2] This shows that Suśruta could not have flourished later than 1000 B.C.

Again in the *Hasti-Āyurveda*, a book on the *Treatment of Elephants* by Pālakāpya, we find the surgical instruments described after the manner of Suśruta. Pālakāpya lived as a veterinary surgeon in the court of Romapāda, King of Aṅga, which had as its capital the famous town of Campā, identified with the modern town of Bhāgalpur. King Romapāda was contemporary with King Daśaratha, the father of Rāma, the hero of *Ramāyaṇa*.[3] Here we have a corroborative evidence of the age of Suśruta.

Suśruta is mentioned in the *Vārttikas* of Kātyāyana[4] who flourished during the fourth century B.C.

In an article, *Midwifery in India*, contributed to the *Indian Medical Record*, 1924, I pointed out the uncertainty about the dates of the ancient authors as follows:—

The uncertainty about the dates of the medical authors in Ancient India is well known. Opinions differ

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[1] See *J. R. A. S.*, 1906, p. 915; 1907, p. 1.

[2] Hoernle's *Studies in the Medicine of Ancient India*, Part I, *Osteology*, *Introduction*, p. 9.

[3] अग्निं शुश्रूषमाणस्य पितरं च यशस्विनम्।
एतस्मिन्नेव काले तु रोमपादः प्रतापवान्।

Rāmāyaṇa, Bālakāṇḍam, Ch. IX.

See also *Rāmāyaṇa*, i, 11, 13-20; *Mahābhārata*, iii, 110, 10008-9; *Bhâgavat*, ix, 23, 7-10.

[4] सुश्रुतेन प्रोक्तं सौश्रुतम्।

as to the time of their existence within wide limits. Let us take the example of Suśruta. Haas considered Suśruta to have flourished in the 12th century A. D. Wilson thought that Suśruta and Caraka lived in the 10th century; and this view was adopted by the Editors of *Pharmacographia Indica* (p. 354). Lanceraux in his *Treatise on Syphilis*, Vol. I, p. 9, remarked that Suśruta, the Hippocratic treatise on Indian medicine, was written about the year 400 A. D. Macdonell concluded that Suśruta lived not later than the 4th century (*History of Sanskrit Literature*, Appendix, p. 436). Liétard (*Lettres historiques sur l'etat de la medicine chez les Hindous*, Paris, 1863) traced the origin of the Āyurveda of Suśruta to the beginning of the Christian era. In his *Lectures on Surgery* Bilroth says: "The *Āyurveda* ("*Book of the art of life*") is as regards medicine, the most important work in Sanscrit, was composed by Susruta; this work most probably first appeared in the time of the Roman Emperor Augustus" (Vol. I, p. 4). Hessler in his Latin translation of *Suśruta Saṁhitā* assigned the appearance of the work to a remote period of Indian history—the heroic age of India—the beginning of which is lost in the immensity of time, and the end of which is known to be about 1000 B. C. In the *Twentieth Century Practice of Medicine*, Vol. XVIII, p. 621, Suśruta is said to have flourished many centuries before Christ, the exact date being unknown; but as there was reference to Ātreya's description of the seven varieties of Leprosy, there could be no doubt that the work was composed before 600 B.C., for the disease was well known to Indians and the Chinese at that period. Hoernle (*Osteology of the Hindus, Introduction*, p. 8) considered his date to be 600 B. C., and possibly earlier. In my work, '*The Surgical Instruments of the Hindus*,' I expressed the

opinion that Suśruta could not have flourished later than 1000 B. C. Naturally I felt a little surprised as Dr. Das maintained that Suśruta lived in the 5th century A. D. I enquired about his authority for such a statement even after the recent contributions on the subject, and I succeeded in hitting upon his original. If we compare the two passages quoted below we would find that Das omitted the qualifying words of Neuberger, and has thus got the date 5th century for Suśruta—a conclusion very different from that of Neuberger.

Neuberger writes : "The most renowned representative of the medical literature of India are Charaka, Susruta, Vagbhata—the ancient trio.........Charaka probably lived about the commencement of the Christian era; Susruta, was in the fifth century A. D., *looked upon as an author of a far distant past*; and as regards Vagbhata his genuine work......................can hardly have originated later than the seventh century A.D."—*History of Medicine*, Vol. I, p. 47.

Das says: "The most renowned representative of the literary monument are the ancient trio—Caraka, Susruta, and Vagabhata. Caraka probably lived about the commencement of the Christian era, Susruta during the fifth, and Vagabhata, not later than the seventh century A.D."—*Indian Medical Record*, pp. 40-42, 1924.

On a comparison of the two passages, quoted above, it would be found that Das omitted the qualifying words (the italics are ours) of Neuberger and thus concluded that Suśruta lived during the fifth century A.D., but the conclusion, it must be stated, was very different from, and was not warranted by, the statement of Neuberger.

Haas marks two periods in the development of Hindu medicine :—

I. *Earlier period : The Caraka period.* This period extends down to the arrival of the Arabs in India who brought with them the knowledge of Greek medicines. To this period belong the treatises which are no longer identifiable.

II. *Later period* :

(*a*) Early : Vāgbhaṭa's *Aṣṭāṅga Hṛdaya* and
(*b*) Suśruta—12th Century ?

"That neither of the two works now known as Charaka and the Susruta can be accepted as ancient and original compositions, has been clearly shown by Dr. E. Haas in his two essays in the *Journal of the German Oriental Society* (Vol. XXX, p. 617 and Vol. XXXI, p. 647). The Susruta, especially would seem to be a comparatively modern compilation, somewhat loosely and unscientifically put together in the manner of the Puranas," *J. A. S. B.*, LXI., p. 146.

Dr. Haas' theory of the origin of the work is that Suśruta is the Indian adaptation of the Arabic name Suqrat (سقراط) which is a confusion with Buqrat (بقراط) the Arabic corruption of Greek Hippokrates. Kāśī is an adaptation of the Island of Cos (Kios) known to the Arabs as the native land of Hippokrates. See Haas' *Essay on the Origin of Hindu Medicine, Zeitsch d. D. Morg. Ges.* XXX, p. 617 *seq.*

But such views however cannot be maintained. Kāśī is not the place where Hindu medical science took its origin, Dhanvantari lectured on the science in his Himalayan retreat. The name Suśruta occurs in the *Bower MS.*, the date of which has been fixed at the 4th century A. D. (See *J. A. S. B.*, Vol. LX, Part I.) The *Book Suśruta* was

translated into Arabic in the 8th century A.D. Sarad is mentioned by Rhazes—see Paul (VI. lxi), *Commentary*, Vol. II, p. 362. *Syd. soc. Ed.*

Redaction.—We have alluded to Nāgārjjuna,[1] the Buddhist chemist, as the redactor of the *Suśruta Saṁhitā.* He is said to have been a contemporary of King Kaniṣka that is about the first century B.C.

Another revision was undertaken by Candraṭa, the son of Tīsaṭa, the author of *Cikitsā-kalikā.* He revised the text which must have fallen then into a state of corruption. The probable date of Candraṭa is the ninth century A.D.[2]

There is no doubt of the tradition that Suśruta's work was redacted, for the author could not write such a passage as follows: "The surgical treatises of Aupadhenava, Aurabhra, Suśruta and Pauṣkalāvata form the basis of other treatises on the subject."[3]

There is a shorter recension of the book, *Laghu Suśruta* (*MS.* Pheh, 2), and another *MS.* of an epitome of the treatise is known (*Suśrutasāra*, *MS. Radh*, 23).

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[1] Possibly more than one Nāgārjjuna appeared in ancient India as a chemist. Alberuni says: "He lived nearly a hundred years before our time" (*India*, I. P. 189). *Rājataraṅgiṇī* places him in the 3rd century B.C. (I, Vs. 172-173). The modern scholars are of opinion that the founder of the Mahāyāna system lived in the first century A.D.

[2] Hoernle's Osteology, p. 100.

[3] औपधेनवमौरभ्रं सौश्रुतं पौष्कलावतम् ।
शेषाणां शल्यतन्त्राणां मूलान्येतानि निर्दिशेत् ॥

Suśruta Saṁhitā, I, iv.

Commentaries[1]—

1. Cakrapāṇidatta—*Bhānumati*—1060 A.D.
2. Gayadāsa { *Nyāya Candrikā* or *Pañjikā* } —11th century A.D.
3. Jejjaṭācāryya.
4. Bhāskara.
5. Mādhava.
6. Brahmadeva.
7. Dallaṇācāryya—*Nibandha Saṁgraha*—12th century A. D.
8. Ubhalta (Kashmir)—12th or 13th century A. D.
9. *Gūḍhapadabhaṅga ṭippana*—quoted in *Nibandha Saṁgraha*, pp. 968 and 1183.
10. *Suśruta Śloka-vārttika Praśnavidhānākhya Ṭikā*—quoted in *Vyākhyā Madhukoṣa*, p. 14.

Editions.—*Suśruta Saṁhitā* has been edited by—

1. Madhusudan Gupta, Calcutta, 1835.
2. J. Vidyāsāgar, 1877 ; 3rd Edition, Calcutta, 1889.
3. A. C. Kaviratna, Calcutta, 1888-95.
4. Prabhurām Jībanarām, Bombay, 1901.
5. Vīrasvāmī, Madras.
6. Bangabāsī Edition, Calcutta.
7. Ambica Charan Banerjee, Calcutta.

Translation.—This book has been translated into English in part only by U. C. Datta 1883, A. Chaṭṭopādhyāy 1891, Hoernle 1897, Calcutta, in the *Bibliotheca Indica.*[2]

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[1] * * * श्रीसहनपालदेवनृपतिवल्लभ: श्रीडल्लण: समभूत्। तेन श्रीजैज्भट' टीकाकार' श्रीगयदासभास्करौ च पञ्जिकाकारौ श्रीमाधवब्रह्मदेवादीन् टीप्पनककारांश्चोपजीव्यायुर्व्वेदशास्त्र-सुश्रुतव्याख्यानाय निबन्धसंग्रह: क्रियते।

Dallaṇa's Commentary, I. i.

See *J. R. A. S.*, 1906.

[2] See *History of Indian Medicine*, Vol. I, *Introduction*, pp. 31-33.

It has been translated into Latin by Hessler and into German by Vellurs. An English translation has been published by Kaviraj K. L. Bhiṣagratna, Calcutta, 1907-11.

The book was translated into Arabic before the end of the eighth century A.D. It is called "*Kitab-Shawshoon-al-Hindi*" and also mentioned as "*Kitab-i-Susrud*" or *Book Suruta* by Ibn Abillsaibial. Rhazes often quotes Sarad as an authority in Surgery.[1]

The following quotations are said to have been taken from the treatise of Suśruta I :—

1. In *Vyākhyākusumāvalī*.

1. वृद्धसुश्रुते तु तैलेऽस्मिंश्चतुर्गुणं तोयं दर्शितम्। तद्यथा—

शठीकृष्णापुष्कराह्वामदनामरदारुभिः।
शताह्वाकुष्ठयष्ट्याह्ववचाबिल्वहुताशनैः।
संपिष्टैर्द्विगुणं क्षीरं तैलं तोयचतुर्गुणम्।
पक्त्वा बस्तौ विधातव्यं मूढवातानुलोमनम्॥ p. 98.

2. In *Nibandha Saṁgraha*.

1. केचिद् वृद्धसुश्रुतोक्तम्—

गुरु विबद्धकं वक्त्रं नासायादौ रुजावति।
शिरोगुरुत्वं क्षवथुः ज्वरस्यामस्य लक्षणम्॥
तनुत्वमामलिङ्गानां शिरोनासास्यलाघवम्।
घनपीतकफत्वञ्च पक्वपीनसलक्षणम्॥ ·p. 1430.

इति केचित् प्रतिश्यायनामापक्वलक्षणं पठन्ति॥

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[1] "His next description is from an author named Sarad, whom he frequently quotes in other parts of his work."

Adam's *Commentary on Paulus Aginetta*, VI. xli."

2. अथ श्रीसुते तन्त्रे षड्गुणस्थानेषु प्रोक्ता रोगाः श्लोकैस्त्वभिधीयन्ते ।

हीनातिदुग्धः क्षारेण त्रयः भ्रष्टादयोऽग्निना ।
चतुर्थो धूमविहितः पञ्च शोणितदुष्टिजः ।
दोषधातुमलादीनां द्वाविंशत् क्षयवृद्धितः ।
द्वे स्थौल्ये त्रिविधा कार्श्ये विस्रंसाद्यो बलक्षयः ।
षट् शोफाः षड्गुणं वह्निस्त्रितयं विषमादिकम् ।
आमं विदग्धं विष्टब्धमजीर्णञ्च तथा त्रिधा ।
इति षट्षष्ट्यात्मकाः सूत्रस्थानेषु दर्शिताः ।

आमपक्वाद्याशये श्रोत्रे षड्भिरधिष्ठितेषु च ।
त्वगामिषशिरास्नायुसन्धिस्थासभवेषु च ।
सुप्ते चैकैकाङ्गासर्वाङ्गगता सप्ताधिका दश ।
चतुर्विधं वातरक्तं आक्षेपश्चापतानकः ।
पक्षाघातौ च तन्त्रश्च मन्यास्तम्भार्दितस्तथा ।
गृध्रसी सह विश्वाख्या शिरः क्रौष्टुकपूर्वकः ।
खञ्जपङ्गुकलायाख्यः कण्टकः पाददाहकृत् ।
पादहर्षौ च बाहुश्च मूकमिन्मिनगद्गदाः ।
गुदाभ्रान त्रयाष्ठीलां त्रयमर्शांसि षट् तथा ।
अन्नक्रीलि चतस्रो वाश्मर्य्यः पञ्च भगन्दराः ।
तथाष्टादश कुष्ठानि किलासानि पुनस्त्रिधा ।
प्रमेहा विंशतिः प्रोक्ताः पिड़िका नव तत्कृताः ।
अष्टा वा मूढ़गर्भाः स्युरष्टावष्टौ तथैकशः ।
बाह्या विद्रधयः षट् स्युस्तथान्तःस्थाश्च तादृशाः ।
विसर्पनाड़ीस्तनजास्तथैव पञ्च पञ्च च ।
ग्रन्थयः सप्त चैका स्यादपची सप्तधार्ब्बुदम् ।
गलगण्डास्तथा सप्त हृदये परिकीर्त्तिताः ।
अष्टावोष्ठभवा दन्तमूलेषु दश पञ्च च ।
अष्टौ दन्तेषु जिह्वायां पञ्च तालुगतानि च ।
कण्ठे चाष्टादश ज्ञेयाश्चत्वारः स्वरजा गदाः ।
एवं मुखे सप्तषष्टिरिति स्थाने द्वितीयके ।

त्रिचत्वारिंशदधिका त्रिशती परिकीर्त्तिता ।

अष्टौ शुक्रगता रोगा अष्टावार्त्तवदूषिताः ।
चत्वारोऽसृग्दराः प्रोक्ता आपातत्व पराक्रताः ।
मद्याग्निदिकशेषाश्च नैगमेषाद्यष्टास्तथा ।
नागोदरः सूचिगर्भे शरारे सप्तविंशतिः ।
अथ मेदोऽनिलाविशाच्छ्वयथुः सरुजस्तु यः ।
आढ्यवाते सर्व्वभवाः शोफाः पञ्च प्रकार्त्तिताः ।
कर्णपाल्यामयाः पञ्च क्लैव्यमुक्तं चतुर्व्विधम् ।
वान्तरे च नव प्रोक्ता व्यापदे दश पञ्च च ।
षट् नेत्रप्रणिधानस्य नेतस्यैकादशैव तु ।
पञ्च वस्तिक्रतास्तत्र चत्वारः पीड़ने क्रताः ।
एकादश द्रव्यक्रताः सप्त मद्यक्रतास्तथा ।
चत्वारिंशच्चतस्रश्च दैयतो व्यापदस्तथा ।
क्रोधा वातादिकाः पञ्च पञ्च चातुरहेतुकाः ।
स्नेहस्य कारणान्यष्टावत्यागमक्रान्ति च ।
इति नेत्रादिदोषेण षष्टिः सप्त समासतः ।
एवं चिकित्सितस्थाने रुजोऽष्टानवतिस्तथा ।

अन्नादिक क्रिमिस्थाने त्रिंशतिर्व्विषहेतुकाः ।
वेगाः स्युः स्थावरे दर्व्वीकरमण्डलिनां विषे ।
राजिमद्दिकरञ्जानां प्रत्येकं सप्त सप्त च ।
मूषिकास्त्रिदशाष्टौ च सप्तवेगा अलर्कजाः ।
तथाष्टचतुःशतञ्चात्र कीटानां विषदायिनाम् ।
सप्त चत्वारिंशदयुतं कल्पस्थाने शतद्वयम् ।

नवसन्त्यास्त्रयाः प्रोक्ता वर्त्मजास्त्वेकविंशतिः ।
शुक्लभागे दशैकश्च चत्वारः कृष्णभागजाः ।
सर्व्वाश्रयाः सप्तदश दृष्टिजा द्वादशैव तु ।
बाह्यजौ द्वौ नेत्ररुजामिति षट्सप्ततिः स्मृताः ।
कर्णगताः शिरोरोगस्तेऽष्टाविंशति नृणाम् ।
एकविंशद्व्रणगताः सप्ततिः श्याय पञ्चकाः ।
दश दृष्टाः शिरोरोगाः परं शालाक्यसंश्रिते ।
शालाक्याश्रितं प्रोक्तं षट्चत्वारिंशतायुतम् ।

नव बालग्रहा योनिव्यापदो विंशतिः स्त्रियाम् ।
एवं कुमारतन्त्रेऽस्मिन् कोनत्रिंशदामयाः ।
अष्टौ ज्वराद्यतीसाराः षट् चतस्रः प्रवाहिकाः ।
चत्वारो ग्रहणीदोषा यक्ष्मैको गुल्म पञ्चकम् ।
हृद्रोगाः पञ्च चत्वारः पाण्ड्वाद्याः कामलाद्वयम् ।
हलीमकं पानकी च रक्तपित्तं चतुर्व्विधम् ।
षट्प्रकारा मतिमूर्च्छा विकाराः सप्त मद्यजाः ।
दाहाः पञ्च तृष्णाः सप्त छर्द्दयः पञ्च देहिनाम् ।
हिक्का श्वासस्तथा कासाः प्रत्येकं पञ्च पञ्च च ।
स्वरभेदास्तथा षट्सुर्व्विंशतिः क्रमिजातयः ।
नवोदावर्त्तका दृष्टा विसूच्यलिस एव च ।
अनाहो द्वौ सूचि द्वौ द्वौ तथा रोचकपञ्चकम् ।
मूत्राघाता द्वादश सूरिति कायचिकित्सिते ।
आमयानां शतं प्रोक्तं चत्वारिंशच्च सप्त च ।
देवतादैत्यगन्धर्व्वयक्षपितृहिराक्षसाम् ।
पिशाचस्याभिसङ्गेन गदाश्चाष्टौ प्रकीर्त्तिताः ।
अपस्माराश्च चत्वार उन्मादाः षड़ुदीरिताः ।
अष्टादश गदा भूतविद्यायां सूक्ष्मदर्शिभिः ।
एवं हि सौश्रुते तन्त्रे काशीराजेन कीर्त्तितम् । p. 1798.

3. In *Vyākhyāmadhukoṣa*.

1. यत्तु दुष्टाः स्वहेतुभिर्द्दोषा इत्यारभ्य स्वकालेषु ज्वरागमनमभिव्रज्य स्ववर्णं त्वच त्वगादिष्विति संप्राप्तौ वृद्धसुश्रुतादिवचनम् । p. 18.

2. तीव्रौषधीगन्धघ्राणजे पुष्पेभ्यो गन्धरजसौ ओजस्विभ्यो यदानिल इत्यादिना वृद्धसुश्रुते पठितव्यं तृणपुष्पाख्यं ज्वरमत्रैवान्तर्भावयन्ति । p. 27.

3. एषाश्चोत्पत्तिक्रमो वृद्धसुश्रुतादवगन्तव्यः स यदाह :—

अहोरात्रादहोरात्रात् स्थानात् स्थानं प्रपद्यते ।
ततश्चामाशयं प्राप्य करोति विषमज्वरम् ॥

कफस्थानविभागेन यथासंख्यं करोति हि ।
सततान्येद्युष्कत्र्याख्य चतुर्थान् सप्रलेपकान् ॥ p. 31.

4. तदाह वृद्धसुश्रुतः—

शङ्कुस्फोटनवत् तस्य यस्मात् तीव्रातिवेदना ।
शूलसक्तस्य भवति तस्मात् शूलमिहोच्यते ॥ p. 166.

4. In *Tattva Candrikā.*

1. See 1. V. K. V., p. 62.

5. In *Bhāva Prakāśa.*

1. अथ वृद्धसुश्रुतस्तु—

पौषे वारि सरोजातं माघे तत्तु तडागजम् ।
फाल्गुने कूपसम्भूतं चैत्रे चौण्ड्यं हितं मतम् ॥
वैशाखे नैर्झरं नीरं जैष्ठे शस्तमथौद्भिदम ।
आषाढे शस्यते कौपं श्रावणे दिव्यमेव च ॥
भाद्रे कौपं पयः शस्तमाश्विने चौण्ड्यमेव च ।
कार्त्तिके मार्गशीर्षे च जलमात्रं प्रशस्यते ॥ Vol. 1, p. 562.

Vṛddha Suśruta is also quoted in the *Toḍarānanda.* (*Ms.*—W. P. 290).

Beginning of Suśruta Saṁhitā.

Suśruta is said to have composed his famous work in Benares. He gives a different account as to the origin of medicines. It is thus narrated :—

Once upon a time Aupadhenava, Vaitaraṇa, Aurabhra, Puṣkalābata, Karabīryya, Gopura Rakṣita, Suśruta and other sages approached Lord Dhanvantari, the King of Benares, surnamed Dibodāsa, as he sat amidst the sages in his retreat and said : "O Lord ! diverse sorts of pain arise from bodily, mental, sudden and natural calamities. We are

very sorry to see men, though full of resources, act when afflicted by these diseases, as if quite helpless; they remain apathetic and shout words of despair. We wish to learn Āyurveda from you to cure diseases of these pleasure-seeking men, to protect our own bodies, and for the general good of the animated creation. Please do thou teach us this science. Upon it depends our welfare in this and the next world. Therefore we approach you as disciples." Dhanvantari replied: "It is a pleasure to meet you here. O my dear students! you are well versed in many sciences and so are fit subjects to impart the knowledge of Āyurveda. I shall teach you the Āyurveda divided into eight branches. Now what shall I lecture on and to whom?" The sages replied: "O Lord, please teach us the *Śalya Tantra* or the Science and Art of Surgery with notes." He said, "Be it so." They further said: "O Lord! we are of the same opinion; so representing us Suśruta will suggest our doubts and difficulties. We shall hear you attentively." He said, "Be it so."

"My dear Suśruta, Āyurveda is necessary in this world to cure diseases of the sick and to protect the healthy. By this science we can prolong or know *Āyu* or Life, I will teach you the Science of Surgery in conformity to facts, knowledge, theories and analogy. Be attentive. According to its rules, ulcers heal up and wounds unite. In the days of yore, the separated head of Dakṣa was united to his body by its aid. Of all branches of medicine, the Science of Surgery is the most useful, for by its help we can gain our object soon and it treats of the practical uses of surgical instruments, caustic and cautery. By its practice we may acquire fame, and piety here, and secure heaven after death. First of all Brahmā narrated this Veda; Dakṣa learned it from him. The Aśvin twins were

taught by Dakṣa. They in their turn taught Indra, from whom I learned it. Now I shall for the good of all men lecture on this science to those who want to learn it."

In the third chapter, Suśruta writes an index of his book. It has five principal divisions as follows:

I. *Sūtrasthāna*: consisting of 46 chapters, deals with the general surgical diseases.

II. *Nidāna*: consisting of 16 chapters, deals with pathology of surgical diseases.

III. *Śarīrasthāna*: consisting of 10 chapters, treats principally of anatomy of the human body.

IV. *Kalpasthāna*: consisting of 8 chapters, treats of poison.

V. *Cikitsāsthāna*: consisting of 34 chapters, contains the treatment of diseases.

VI. Besides these, another division is appended to this work as a supplement called *Uttara Tantra* (*An after-treatise*). This is mentioned with the above five divisions where the author says that *Uttara Tantra* would be described.

In the original *Sauśruta Tantra*, the eight sections of the book were as follows :—

1. Sūtrasthana.
2. Dwitīyasthāna.
3. Cikitsāsthāna.
4. Kalpasthāna.
5. Śālākya.
6. Kumāra Tantra.
7. Kāyacikitsita.
8. Bhūtavidyā.

Analysis of Contents of the Suśruta Saṁhitā.

Book I.

Sūtra Sthāna.

Chapter.	Subject.
I.	The Origin of the Āyurveda.
II.	The Initiation of students.
III.	On the contents of this work.
IV.	On the importance of understanding this work thoroughly when studying it.—Terminology.
V.	On the requisites or necessary articles for surgical practice.
VI.	The six seasons.
VII.	Blunt surgical instruments and appliances.
VIII.	Sharp or cutting instruments.
IX.	Practical training or instructions in surgical operations.
X.	On the mode of visiting and observing the sick.
XI.	Caustics, their preparation and uses.
XII.	Actual cautery.
XIII.	Leeches.
XIV.	On the blood.
XV.	On the humours, called *Vāyu*, *Pitta*, *Kapha* and the constituent tissues and the excretion of the body.
XVI.	On piercing the lobules of the ears.
XVII.	Immature and mature inflammations.
XVIII.	On local applications and bandages for inflamed parts.
XIX.	On the general treatment of inflammation.

Chapter.	Subject.
XX.	On salutary and insalutary articles of diet and the winds with reference to their influence on health.
XXI.	On the humours of the body and the origin of inflammation.
XXII.	Signs of inflammation in different organs and character of the discharge from them.
XXIII.	Prognosis of inflammation.
XXIV.	Classification of diseases.
XXV.	Eight different forms of surgical treatment.
XXVI.	Symptoms of foreign bodies (*Śalya*).
XXVII.	Treatment of *Śalya* or foreign bodies.
XXVIII.	Unfavourable or fatal symptoms of inflammation.
XXIX.	On the prognostication of diseases from consideration of the character of the messengers sent by the patient to call the physician and from dreams.
XXX.	On prognosis from consideration of the state of the five senses.
XXXI.	On certain unfavourable symptoms or signs of impending death.
XXXII.	The same subject continued; other signs of impending death.
XXXIII.	On incurable diseases.
XXXIV.	On the preservation of the lives of kings and the four essentials of medical treatment.
XXXV.	On prognosis from clinical observations of the age, sex, vigour and the nature of complaint, etc., of the patient.

Chapter.	Subject.
XXXVI.	Treatment of inflammation by miscellaneous formulæ for local applications.
XXXVII.	On the properties of soil with reference to the drugs produced in it.
XXXVIII.	On classification of drugs.
XXXIX.	On evacuants and alteratives drugs.
XL.	On drugs and their tastes, properties, forces and effects after digestion of medicines.
XLI.	On dominant properties of medicines with reference to their physical characters.
XLII.	On properties and classification of medicines with reference to the six tastes (*rasas*).
XLIII.	On Emetics.
XLIV.	On Purgatives.
XLV.	On water, milk, urine, wine and other liquid substances.
XLVI.	On the properties of various articles of diet and drink.

These are the forty-six chapters of the first book called *Sūtra Sthāna* or the First Principles, because this book is the beginning and foundation of medical science and in it are explained the meanings of technical terms and the classification of medicines, etc.

Book II.

Nidāna Sthāna.

Chapter.	Subject.
I.	On diseases of the nervous system.
II.	On hæmorrhoids.
III.	On calculus in the bladder.

Chapter.	Subject.
IV.	On fistula-in-ano.
V.	On diseases of the skin.
VI.	On urinary disorders.
VII.	Abdominal tumours and dropsy.
VIII.	On mal-presentations of the fœtus during labour or difficult labour.
IX.	On deep-seated or internal abscess.
X.	On Erysipelas, sinus and diseases of the breast.
XI.	On glandular enlargement, tumours and bronchocele.
XII.	On enlargement of the scrotum, venereal disease and elephantiasis.
XIII.	On minor diseases.
XIV.	On sores on the penis caused by the application of an insect called *Śūka* with the object of enlarging the organ.
XV.	On fracture and dislocations.
XVI.	On diseases of the mouth.

This book is called *Nidāna Sthāna* or *Section on Pathology* because it treats of the causes and symptoms of diseases.

Book III.

Śarīra Sthāna.

Chapter.	Subject.
I.	On the theory of the creation of man and the human soul.
II.	On the semen and the menses and the means of purifying them.
III.	On generation and pregnancy.
IV.	Description of the fœtus.

Chapter.	Subject.
V.	On anatomy of the human body.
VI.	On the vital parts of the body.
VII.	On the description of *Śirā* or the vascular system.
VIII.	On venesection.
IX.	On description of *Dhamani* (arteries, nerves and ducts).
X.	On the management of pregnancy and parturition, and the treatment of infants.

These ten chapters have been explained in *Śarīra Sthāna* or *Section on Anatomy* by Dhanvantari to enable physicians and devotees to obtain a knowledge of the constitution of the human body.

Book IV.

Cikitsita Sthāna.

Chapter.	Subject.
I.	On the two kinds of inflamed ulcers.
II.	On the symptoms and treatment of wounds.
III.	On treatment of fractures and dislocations.
IV.	On the general treatment of diseases due to deranged *vātā* (chiefly diseases of the nervous system).
V.	On the treatment of the major diseases of the nervous system.
VI.	On the treatment of hæmorrhoids.
VII.	On the treatment of stone in the bladder and on lithotomy.
VIII.	On treatment of Fistula-in-ano.
IX.	On treatment of skin diseases.
X.	On treatment of major diseases of skin.

Chapter.	Subject.
XI.	On treatment of urinary disorders.
XII.	On treatment of eruptions on the skin due to morbid secretion of urine
XIII.	On treatment of diabetes.
XIV.	On treatment of abdominal enlargements and ascites.
XV.	On treatment of mal-presentations of the fœtus in complex labour.
XVI.	On treatment of deep-seated and internal abscesses.
XVII.	On treatment of erysipelas, sinus and diseases of mammary glands.
XVIII.	On treatment of grandular affections, tumours and broncohcele.
XIX.	On treatment of the enlargement of the scrotum and diseases of the penis.
XX.	On treatment of minor diseases.
XXI.	On treatment of sores on the penis called *Śukaroga*.
XXII.	On treatment of diseases of the mouth.
XXIII.	On symptoms and treatment of different varieties of swellings.
XXIV.	On general rules for the prevention of diseases.
XXV.	On treatment of diseases by miscellaneous formulæ.
XXVI.	On treatment of increasing the strength and virile power in weak persons. Aphrodisiacs.
XXVII.	On *Rasāyana* or tonic treatment for the prevention of diseases and decay. Elixirs.
XXVIII.	On the means of strengthening the memory and prolonging life.

Chapter.	Subject.
XXIX.	On the use of *Soma-rasa* as a preventive of natural diseases.
XXX.	On the eighteen drugs for prevention of disease. *Mahauṣadhi* or Pain-killer.
XXXI.	On the use of medicated oils.
XXXII.	On medicated baths for inducing perspiration. Diaphoretics.
XXXIII.	On emetics and purgatives.
XXXIV.	On treatment of diseases caused by improper use of emetics and purgatives.
XXXV.	On the classification and use of syringes for enemas.
XXXVI.	On treatment of disorders caused by misuse of syringes or clysters.
XXXVII.	On enemata of decoctions in oil and on injection into the bladder through. urethra.
XXXVIII.	On enemas of decoction in water, etc.
XXXIX.	On the treatment of patients after the use of enemas, purgatives, etc.
XL.	On inhalations, medicated snuffs and gargles.

These forty chapters have been described in the book called *Chikitsā Sthāna* or the *Section on Therapeutics*.

BOOK V.

Kalpa Sthāna.

Chapter.	Subject.
I.	On the protection of food and drink from poison.
II.	On vegetable and mineral poisons.

Chapter.	Subject.
III.	On animal poisons.
IV.	On snake-bites.
V.	On treatment of snake-bites.
VI.	On the bites of rats, dogs and jackals.
VII.	On the preparation of some antidotes and treatment with sounds of a drum.
VIII.	On insect-bites and their treatment.

These are the eight chapters of the *Kalpa Sthāna* or *Section on Toxicology*.

Book VI.

Uttara Tantra.

Chapter.	Subject.
I.	On the eye and its diseases.
II.	On diseases occurring at the joinings of the different membranes of the eye.
III.	On diseases of the eye-lids.
IV.	On diseases of the conjunctiva or sclerotica of the eye.
V.	On diseases of the black part of the eye or cornea.
VI.	On diseases involving the entire eye-ball.
VII.	On diseases of the lens, cataract amaurosis, etc.
VIII.	On classification and treatment of eye diseases.
IX.	On treatment of ophthalmia caused by the derangement of the *Vāta*.
X.	On treatment of ophthalmia caused by derangement of bile.

Chapter.	Subject.
XI.	On treatment of ophthalmia caused by derangement of phlegm.
XII.	On treatment of ophthalmia caused by deranged blood.
XIII.	On scarification in eye diseases.
XIV.	On the treatment of eye diseases requiring incisions.
XV.	On the treatment of eye diseases requiring excision, as removal of pterygium, tumours, etc.
XVI.	On treatment of inverted eye-lashes and eye-lids.
XVII.	On treatment of diseases of the lens, etc.
XVIII.	On the different external applications to the eyes.
XIX.	On the treatment of wounds and injuries to the eyes.
XX.	On diseases of the ears.
XXI.	On treatment of diseases of the ears.
XXII.	On diseases of the nose.
XXIII.	On treatment of diseases of the nose.
XXIV.	On symptoms and treatment of catarrh of the nose or coryza.
XXV.	On diseases of the head.
XXVI.	On treatment of diseases of the head.

Here ends the *Śālakya Tantra* or *Treatise on Minor Surgery* in twenty-six chapters.

XXVII.	On the symptoms caused by the nine *grahas* or evil spirits affecting children.
XXVIII.	On the treatment of an attack of *Skanda-graha.*

Chapter.	Subject.
XXIX.	Treatment of an attack of Skanda-Apasmāra-graha.
XXX.	Treatment of an attack of Śakuni-graha.
XXXI.	Treatment of an attack of Revati-graha.
XXXII.	Treatment of an attack of Putanā-graha.
XXXIII.	Treatment of an attack of Andha-Putanā-graha.
XXXIV.	Treatment of an attack of Śīta-Putanā-graha.
XXXV.	Treatment of an attack of Mandikā-graha.
XXXVI.	Treatment of an attack of Naigameṣa-graha.
XXXVII.	On the origin of these nine grahas or seizures.
XXXVIII.	Symptoms and treatment of diseases of the female genitals.

Here ends the *Kaumāra-bhṛtva Tantra* or *Treatise on the Management of Children* in twelve chapters.

Chapter.	Subject.
XXXIX.	On treatment of fever.
XL.	On treatment of diarrhœa.
XLI.	On treatment of consumption.
XLII.	Treatment of Gulma (tumours in pelvis) and *Śūla* or severe pain in the abdomen.
XLIII.	Symptoms and treatment of diseases of the heart.
XLIV.	Symptoms and treatment of Anæmia and jaundice.
XLV.	Symptoms and treatment of hæmorrhage from the internal organs, (*Raktapitta*).

Chapter.	Subject.
XLVI.	Symptoms and treatment of fainting.
XLVII.	Diseases caused by abuse of alcoholic liquors. Cure of alcoholism.
XLVIII.	Morbid thirst and its treatment.
XLIX.	Vomiting and its treatment.
L.	Hiccough and its treatment.
LI.	Asthma and its treatment.
LII.	Cough and its treatment.
LIII.	Hoarseness or loss of voice or aphonia and its treatment.
LIV.	Intestinal worms and their treatment.
LV.	Cure of retention of discharges. Tympanites
LVI.	Visūcikā or cholera and its treatment.
LVII.	Loss of appetite or anorexia and its treatment.
LVIII.	Suppression and retention of urine or dysuria and its treatment.
LIX.	Symptoms and treatment of Strangury.

Here ends the *Kāya cikitsā* or *Treatment of Body* in twenty-one chapters.

LX.	Diseases caused by spirits or superhuman agencies and their treatment.
LXI.	Epilepsy and its treatment.
LXII.	Insanity and its treatment.

Here ends the *Bhūta-Vidyā Tantra* or the *Science of Demoniacism* in three chapters.

LXIII.	On the combination of the six tastes of material objects.
LXIV.	Rules for the preservation of health.

Chapter.	Subject.
LXV.	*Tantrayukti* or some rules of grammar. The technical terms.
LXVI.	On the various combinations of the humours in their derangements.

These four chapters serve as embellishments of this treatise.

Here ends the *Uttara Tantra* or the *Supplementary Treatise.*

Mss. of Suśruta Saṁhitā :—

G. O. M. L. Vol. XXIII, No. 1301.

Tanjore Cat. 171, I. I. p. 63, Āyurveda.

Cop. 103.

C. P. B. 6606-7.

C. S. C. 93-100.

O. L. A. S. B. III. B, 9 and 10 ; I. E. 61.

Ms. of Laghu Suśruta :—

Phep. 2.

Ms. of Suśruta Sāra :—

Radh. 33.

Vṛddha Suśruta is quoted in *Todarānanda* (W. P. 290), *Sarvāṅga-Sundarī*, *Vyākhyā-Madhukoṣa*, *Vyākhyākusumāvali*, and *Nivandha-Saṁgraha.*



AUPADHENAVA.

His work is called *Aupadhenava Tantra*. This work is not available now. But his treatise and the treatises composed by Aurabhra, Suśruta and Puṣkalāvata were considered as of special merit and to have formed the basis of later compilations on Surgery.

औपधेनवमौरभ्रं सौश्रुतं पौष्कलावतम्।
शेषाणां शल्यतन्त्राणां मूलान्येतानि निर्दिशेत्॥

Suśruta Saṁhitā, I. IV.

Dallaṇa comments—

शेषाणां करवीर्य्यगोपुररक्षितप्रभृतिप्रणीतशल्यतन्त्राणां कस्मात्तेषां तन्त्राणामेतन्मूलत्वात्। अन्ये तु शेषाणां करवीर्य्यादिप्रणीतानां शल्यतन्त्राणां मध्ये औपधेनवादितन्त्राणि सुव्याख्याततत्त्वेन मूलानि प्रधानानीति व्याख्यानयन्ति।

Nivandha-Saṁgraha, I. IV.

AURABHRA.

His work is called *Aurabhra Tantra.* This work is not available now. That both Aupadhenava and Aurabhra were proficient in the science and art of surgery, we learn also from *Cikitsākalikā Virṛti*, p. 117.

सुश्रुताद्याः सुश्रुत आदौ येषां औपधेनवौरभ्रपुष्कलावतादीनां शल्यतन्त्रविदां ते तथा। आगमैककृतिनः आगमे वैद्यकशास्त्रे त एव एककृतिनः पण्डिता इति।

But as quotations are not found in the commentaries of the original text-books, possibly their treatises were not available to mediæval annotators of medical texts.

PUṢKALÂVATA.

In the *Suśruta Saṁhitā*, I, iv, the science and practice of surgery is said to have been regularly described first in the works of Aupadhenava, Aurabhra, Suśruta and Puṣkalāvata. These are the earliest writers on surgery of the Ancient Hindus. These treatises except Suśruta's Compendium are not available to us now. We know of their books from the quotations cited in the commentaries.

Puṣkalāvata is quoted—

1. In *Tattva-Candrikā*.

1. तरुणत्वञ्च सप्ताहमात्रं, तदुक्तं पुष्कलावते—

   आसप्तरात्रं तरुणम् इत्यादि ।

   —*Jvaracikitsā*, p. 10.

2. In *Bhānumatī*.

1. अतएव पौष्कलावतेऽप्युक्तम्—

   आहारस्ययत् परंधाम तदग्निना रञ्जितं रक्तत्वं प्रतिपादयेत् ।

   I. xv.

3. In *Āyurveda-Dīpikā*.

1. यदुक्तं पुष्कलावते—

   आसप्तरात्रं तरुणं ज्वरमाहुर्मनीषिणः ।
   मध्यं द्वादशरात्रं तु पुराणमत उत्तरम् ॥ p. 409.

2. तथा हि पुष्करावतः—

   ग्रीवायं चरणजङ्घौष्ठपादकर्णकराश्रयम् ।
   श्लीपदं मांसमेदोभ्यां विद्यादिति ॥ p. 480.

3. उक्तं हि पुष्कलावते—

   न शोधयति यद्दोषान्समान्नोदीरयत्यपि ।
   समीकरोति विषमान् तत्संशमनमुच्यते ॥ p. 540.

KARAVĪRYA.

He wrote a treatise on surgery in very early times He was a disciple of Dhanvantari. We are certain that both Karabīrya and Gopura Rakṣita are authors of treatises on surgery, for in explaining

शेषाणां शल्यतन्त्राणां, in the *Suśruta Saṁhitā*

Dallaṇa says :

शेषाणां करवीर्य्यगोपुररक्षित-प्रभृति-प्रणीत-शल्यतन्त्राणाम्।

Nivandha-Saṁgraha.

Karavīrya is quoted in *Vyākhyā-Madhukoṣa.*

1. उक्तं हि करवीर्य्याचार्य्येण—

चन्द्रकैः शिखिपिच्छाभैर्नीलपीतादिराजिभिः।

आहतं वेशवाराम्बु मज्जक्षीरोपमं त्यजेत्॥

V. M. K., p. 50, *Atisāra-Nidānam.*

GOPURA RAKṢITA.

Some consider Gopura and Rakṣita to be the names of two surgeons, who were disciples of Dhanvantari.

अन्ये तु गोपुररक्षितौ इति नामद्वयं मन्यन्ते ॥

Dallaṇa, I. 1.

But the commentators when they cite the name always write "गोपुररक्षितः" and never "गोपुररक्षितौ" thus indicating that a single individual is referred to.

He is quoted in the *Tattva-Candrikā*, p. 30 :—

यदाह गोपुररक्षितः—रक्तिकादिषु मानेषु यावन्न कुड़वो भवेत् ।
शुष्कं द्रवार्द्रयोश्चापि तुल्यं मानं प्रकीर्त्तितम् ।
द्विगुणं कुड़वादौ तु शुष्कान्मानं द्रवस्य च ।
आर्द्रस्य चाल्पवीर्य्यत्वाज् ज्ञेयमन्यत्र तत्समम् ॥

Jvarādhikāra, Daśamūla-ṣaṭpalaka Ghṛta

VAIṬARAṆA

Vaitaraṇa was a disciple of Dhanvantari. That he was a surgeon we know from the quotation in the *Nibandha Saṁgraha* in the chapter on the extraction of stone.

1. In *Nibandha-Saṁgraha*.

1. तथा च वैतरण:—

भगस्याध: स्त्रिया वस्तिरूर्द्ध गर्भाशयाश्रिता ।
गर्भाशयश्च वस्तिश्च मद्दास्रोत:समाश्रितौ ॥
वस्तिभागं समुन्नम्य अवनम्याश्मरीं बुध: ।
स्फिगग्रे भेदनं तासां हितमन्यत्र दोषकृद् ॥ p. 915.

2. In *Tattva-Candrikā*.

1. उक्तञ्च वैतरणे—

सर्व्वशस्तु निशां प्राप्य लेपनन्तु निवर्त्तयेत् ।
क्षीरसर्पि: प्रलेपन्तु हित्वा प्रच्छादनं तथा ॥ p. 228.

3. In *Cakradatta*.

1. अथ वैतरणवस्ति:—

पलश्चिञ्चिकार्षकुड़वैरम्लीगुड़सिन्धुजन्मगोमूत्रै: ।
तैलयुतोऽयं वस्ति: शूलानाहामवातहर: ॥
वैतरण: क्षारवस्तिर्भुक्ते चापि प्रदीयते ।
इति वैतरणवस्ति: ॥ p. 392.

CHAPTER XIV.

CARAKA.

Origin of the Caraka Saṁhitā.—In the *Caraka Saṁhitā* we find that Brahmā taught Dakṣa the science of medicine; Dakṣa became the preceptor of the Aśvin twins; they in their turn became the teachers of Indra and Indra imparted this knowledge to Bharadvāja who was sent by a conclave of sages to learn the art for the welfare of the human race.[1] Bharadvāja had Punarvasu, Ātreya and others as disciples. Ātreya's students were Agniveśa, Bhela, Jatukarṇa, Parāśara, Hārīta and Kṣārapāṇi, all of whom became celebrated as authors of *Treatises on Medicine*; the *Caraka Saṁhitā* being a revised and improved edition of the treatise of Agniveśa, which was declared to be the best production.[2] Caraka did not, however, redact the whole book;—the

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[1] दीर्घंजीवितमन्विच्छन् भरद्वाज उपागमत् ।
इन्द्रमुग्रतपा बुद्ध्वा शरण्यममरेश्वरम् ॥
ब्रह्मणा हि यथा प्रोक्तमायुर्व्वेदं प्रजापतिः ।
जग्राह निखिलेनादावश्विनौ तु पुनस्ततः ॥
अश्विभ्यां भगवान् शक्रः प्रतिपेदे ह केवलम् ।
ऋषिप्रोक्तो भरद्वाजस्तस्माच्छक्रमुपागमत् ॥

Caraka Saṁhitā, I. i, p. 1.

[2] अथ मैत्रीपरः पुण्यमायुर्व्वेदं पुनर्व्वसुः ।
शिष्येभ्यो दत्तवान् षड्भ्यः सर्व्वभूतानुकम्पया ॥
अग्निवेशश्च भेलश्च जतुकर्णः पराशरः ।
हारीतः क्षारपाणिश्च जगृहुस्तन्मुनेर्वचः ॥
बुद्धेर्विशेषस्तत्रासीन्नोपदेशान्तरं मुनेः ।
तन्त्रस्य कर्त्ता प्रथममग्निवेशो यतोऽभवत् ॥

last forty-four chapters[1] were edited by Dṛḍhabala,[2] a native of Pañcanadapura, long supposed to refer to the Punjab (the land of five rivers) but at present identified with a town in Kashmir by Dr. Hoernle.[3] Two other works, the treatises of Bhela and Hārīta, are still extant; the former existing in manuscript in the Tanjore Library[4] and the latter as printed text by *Kavirajas* K. C. Sen and B. L. Sen of Calcutta.[5]

अथ भेलादयश्चक्रुः स्वं स्वं तन्त्रं कृतानि च ।

श्रावयामासुरात्रेयं सर्षिसङ्घं सुमेधसः ॥

Caraka Saṁhitā, I. i pp. 2-3.

[1] For a discussion on the part added by Dṛḍhabala, see Hoernle's *Studies in Ancient Indian Medicine, J. R. A. S.*, 1908, pp. 997-1002. Also see pp. 11-15 in the *Vanauṣadhi-Darpaṇa*, Vol. I. by Kavirāja Birajā Charan Gupta, 1908.

अतस्तन्त्रोत्तममिदं चरकेणातिबुद्धिना ।

संस्कृतं तत् तु संसृष्टं विभागेनोपलक्ष्यते ॥

इदमन्यूनशब्दार्थं तन्त्रं दोषविवर्जितम् ।

अखण्डार्थं दृढबलो जातः पञ्चनदे पुरे ॥

कृत्वा बहुभ्यस्तन्त्रेभ्यो विशेषाञ्च बलोच्चयम् ।

सप्तदशौषधाध्यायसिद्धिकल्पैरपूरयत् ॥

Caraka Saṁhitā, VIII, xii, p. 708.

अस्मिन् सप्तदशाध्यायाः कल्पाः सिद्धय एव च ।

नासाद्यन्तेऽग्निवेशस्य तन्त्रे चरकसंस्कृते ॥

तानेतान् कापिलबलः शेषान् दृढबलोऽकरोत् ।

तन्त्रस्यास्य महार्थस्य पूरणार्थं यथातथम् ॥

Ibid, VI, xxx, p. 622.

[3] Hoernle's *Studies in the Medicine of Ancient India*, Part I, *Osteology*, Introduction, p. 2. See also his article on "*The authorship of Caraka Saṁhitā*" in the *Archiv für die Geschichte der Medizin*, 1907.

[4] See Burnell's *Tanjore Catalogue*, No. 10773 of Sanskrit MSS., p. 63. See pp. 535-541.

[5] It is doubtful whether the *Hārīta Saṁhitā* is the genuine work of the Ṛṣi Hārīta. The printed text refers to Caraka, Suśruta and even Vāgbhaṭa, who were decidedly posterior to Hārīta. See *Foot-note* 3, p. 610.

Age of Caraka.—Now as regards the age of Caraka, there is great divergence of opinions. The Indians generally believe him to be a Ṛṣi of great antiquity while the European scholars try to connect him with historical events of more modern times. Sylvain Levi has recently discovered in the *Chinese Translation of the Buddhist Tripiṭaka* that Caraka was the Court Physician of the Indo-Scythian King Kaniṣka, in the first century A.D.[1] But the following objections are to be met with before his conclusions can be accepted as proved:—

1. The age of Kaniṣka is not yet settled, the probable limits of his reign being from the first century B. C. to the second century A. D.[2] Moreover in the Buddhist *Tripiṭaka* referred to, the name of Caraka is simply mentioned as the Court Physician of the King Kaniṣka but there is nothing to identify him with the author of the book. The same name, found in different places, does by no means signify the same person.

2. The time assigned to Caraka by the Indian medical tradition is of great antiquity. With regard to the chronological position of the three old authors, he is mentioned as anterior to Suśruta and Vāgbhata I.[3]

[1] See *Journal Asiatique*, July to December, 1896, pp. 444-484, and January to June, 1897, pp. 5 to 42; also *Indian Antiquary*, Vol. XXXII, 1903, p. 382, and *Vienna Oriental Journal*, Vol. XI, p. 164.

[2] See V. A. Smith's *Early History of India*, pp. 225-26.

Dr. Fleet in *J. R. A. S.*, 1906, p. 979.

Dr. Bhandarkar in *J. R. A. S.* (Bombay Branch), Vol. XX, p. 269, *J. A. S. B.*, Vol. XXXIX, 1870, pp. 65 and 126.

[3]
चरकः सुश्रुतश्चैव वाग्भटश्च तथापरः ।
मुख्याश्च संहिता वाच्यास्तिस्र एव युगे युगे ॥
अत्रिः कृतयुगे वैद्यो द्वापरे सुश्रुतो मतः ।
कलौ वाग्भटनामा च गरिमात्र प्रदृश्यते ।

Hārita Sāṁhitā, Pariśiṣṭādhyāya.

3. Dr. Rāy has pointed out that the name Caraka is patronymic in the Veda.[1] It is quite possible that a much later namesake of his is referred to by the *Tripiṭaka*, just as we know that more than one Vāgbhaṭa appeared as successful physicians. Again we have evidence that eminent physicians in later times were called Caraka by way of compliment and so Vāgbhaṭa was called Caraka of Sindh or Sindhicara.

4. Pāṇini wrote special Sūtras for the Agniveśas and the Carakas.[2] These names must have been famous before Pāṇini's time otherwise he would not have written special Sūtras for them. Prof. Goldstücker has conclusively proved that Pāṇini could not have flourished later than the sixth century B. C.[3]

5. Patañjali wrote a commentary on Caraka.[4] He flourished during the second century B. C. Both Cakrapāṇidatta and Bhoja allude to him as the redactor of *Caraka Saṁhitā*.[5] So Caraka must have flourished long before him, for unless his work was regarded as a standard work of authority, Patañjali would not have

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[1] Dr. P. C. Rāy's *History of Hindu Chemistry*, Vol. I, *Introduction*, p. x.

[2] कठचरकाल्लुक्। Pāṇini, 4. 3. 107.

गर्गादिभ्यो यञ्॥ *Ibid*, 4. 1. 105.

गर्ग। वत्स। * * * अग्निवेश * * * पराशर। जतुकर्ण। * *

[3] Goldstücker's *Pāṇini*; and *Journal of the Asiatic Society of Bengal*, Vol. XLII, p. 254.

[4] आप्तोनाम अनुभवेन वस्तुतत्त्वस्य कार्त्स्न्येन निश्चयवान्, रागादिवशादपि नान्यथावादी यः स इति चरके पतञ्जलिः।

Quoted in *Laghumañjūṣā* of Nāgeśa Bhaṭṭa (Rāy).

[5] पातञ्जल-महाभाष्य-चरकप्रतिसंस्कृतैः।

मनोवाक्-कायदोषाणाम् हन्त्रेऽहिपतये नमः॥

Vide salutation in the *Āyurvedārthadīpikā*.

taken so much pain to write notes on the book, and still more for issuing a redaction.

6. The internal evidence of the book itself speaks against such an assumption. There is no salutation to any deity at the beginning of the book,—a custom invariably found to be observed in the more modern compilations. There is complete absence of Paurāṇic theology in the *Caraka Saṁhitā*, nor is there any reference to Śākya Muni and his religion. Kaniṣka was a great patron of Buddhism, and it might naturally be expected from the Court Physician of the King to describe the charitable hospitals which we know from the edicts of Aśoka, to have flourished in every quarter of India. On the contrary we find description of a hospital as reserved for rich men only at their own houses. Those gods and goddesses that figure so prominently in the *Purāṇas* were unknown during his time.[1] Beef was not then, apparently, a forbidden

[1] No doubt the names of Lakṣmī, Kṛṣṇa and Vāsudeva occur in Cikitsita Sthānam, Chapter XXV, but it should be remembered that they occur in the *Supplement* added by Dṛḍhabala in later times.

सर्व्वग्रहा न तव प्रभवन्ति न चाग्निशस्त्रनृपचौराः ।
लक्ष्मीश्च तव भजते यत्र महागन्धहंस्त्यस्ति ॥
पिष्यमाणश्च इमश्चाव सिद्धं मन्त्रमुदीरयेत् ।
मम माता जया नाम विजयो नाम मे पिता ॥
सोऽहं जयो जयापुत्रो विजयोऽथ जयामि च ।
नमः पुरुषसिंहाय विष्णवे विश्वकर्म्मणे ॥
सनातनाय कृष्णाय भवाय विभवाय च ।
तेजो वृषाकपेः साक्षात् तेजो ब्रह्मेन्द्रयोर्य्यमे ॥
यथाहं नाभिजानामि वासुदेवपराजयम् ।

Caraka Saṁhitā, VI. xxv.

food, for it is spoken of as an article of diet that should not be indulged daily,[1] nor should it be used in excessive quantity as it is mentioned as a cause of the disease, Vāta-Rakta or leprosy.[2]

The style of the book is antiquated and decidedly savours that of the *Brāhmaṇas.* Nyāya and Vaiśeṣika systems occur in the text,[3] and so probably the book was written long before the compilation of these *Sūtras.*

Editions.—The book had undergone several editions.

1. It was edited by Jībānanda Vidyāsāgar, Calcutta, in 1877 and 1896 (2nd Ed.).

And we find that the antidote to poison called महागन्धहस्ती is said to have been told by Tryambaka (Śiva) to Vaiśravaṇa (Kuvera) :

अगदोऽयं वैश्रवणाख्यातस्त्र्यम्बकेण षडङ्गः ।

Caraka Saṁhitā, VI, xxv.

Also we find the name of Kārttikeya mentioned in Sec. IV, ch. viii.

प्रसुव त्वमविक्लिष्टमविक्लिष्टा शुभानने ।
कार्त्तिकेयद्युतिं पुत्रं कार्त्तिकेयाभिरक्षितमिति ॥

But Kṛṣṇa and Vāsudeva are mentioned in *Pāṇini* as demigods, having many adherents who formed a class. "वासुदेवार्जुनाभ्यां वुन्" *Pāṇini*, 4. 3. 98. Again the passage may be an interpolation of a subsequent *Vaiṣṇava Vaid.*

So Vṛṣadhvaja is also mentioned in Dṛḍhabala's *Supplement*, as a god to be worshipped during the preparation of some medicines :

ब्रह्मघोषशङ्खपटहभेरीनिनादैः सिद्धं सितच्छत्रकृतच्छायं गजस्कन्धमारोपयेद्भगवन्तं
वृषध्वजमभिपूज्य तं चेह विभागमाचिकमङ्गलाशीःस्तुतिदेवतार्चनैर्वस्तिं गमयेत् ॥

Ibid, VIII, xii.

कृशिंकांश्च किलाटांश्च शौकरं गव्यमामिषम् ।
मत्स्यान् दधि च माषांश्च यावकांश्च न शीलयेत् ॥

Ibid, I. v.

कुलत्थमाषनिष्पावशाकादिपललेक्षुभिः ।
दध्यारनालसौवीरशुक्ततक्रसुरासवैः ॥

Ibid, VI, xxix.

[3] *Vide Caraka Saṁhitā*, III. viii.

2. By Gaṅgādhar Kaviratna, Berhampur, 1879.

3. By Gupta, Calcutta, 1897.

4. Text with commentary by Cakrapāṇidatta, Calcutta, 1892-93.

5. By Jaśodānandana Sarkār, with Bengali translation (*Bangabasi* Edition), 1894.

6. *Caraka Saṁhitā* with *Ayurveda Dīpikā*, edited by Vaman Keshev Dātār, Nirnaya-Sāgar Press, Bombay, 1922.

7. *Caraka Saṁhitā* with Bengali translation by Satischandra Kavibhūṣaṇa, Calcutta, 1311 B. S.

8. Edition of Upendranath Sen and Debendranath Sen, Calcutta.

9. Jogindranath Sen's edition with his commentary, Calcutta, 1920 A. D.

Translations.—Caraka was translated from Sanskrit into Arabic in the beginning of the eighth century and his name "Sharaka Indianus" occurs in the Latin translations of Avicenna, Rhazes and Serapion. "*A translation of the Karaka*[1] from Sanskrit into Persian and from Persian into Arabic is mentioned in the Fihrst, (finished 987 A. D.). It is likewise mentioned by Albērūnī[2] ; the translation is said to have been made for the Barmekides."[3] Albērūnī's chief source on medicine was "Caraka, in the Arabic Edition of Ali Ibn Zain, from Trabaristan."[4] It had been translated into English by A. C. Kaviratna, Calcutta, 1920 A. D.

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[1] Proceedings of the As. Soc., Bengal, 1870, September.

[2] Reinaud, *Memoire sur l'Inde*, p. 316.

Maxmüller's *Science of Language*, Vol. I, p. 168, Foot Note.

Sachau's Preface to *India*, p. xl.

The commentators of the Caraka and their Commentaries.—

1. Patañjali—2nd century B. C.—His commentary is not available.
2. Īśānadeva.
3. Hariścandra or Śrī Hari Candra[1]—1111 A.D. *Ms.*—Oxf. 187b., G. O. M. L. 13092.
4. Vyāpya Candra.
5. Vakula.
6. Ācārya Bhīmadatta.
7. Bhiṣaka Īśvara Sena.
8. Naradatta.
9. Jinadāsa.
10. Jaijjaṭa or Jejjaḍa.
11. Guṇākara.
12. Cakrapāṇidatta's commentary[2] : *Āyurveda-Dīpikā* or *Caraka Tātparya Ṭīkā*-1060 A. D.

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[1] A commentary written by Haricandra is referred to in the Sanskrit Ślokas narrating the genealogy of Maheśvara, the author of *Viśvaprakāśa* and *Sāhasāṅkacarita*, who flourished during the reign of Sāhasāṅka, king of Gazipur in 1033 Saka (1111 A.D. Wilson).

श्रीसाहसाङ्कनृपतेरनवद्यविद्य-
वैद्योत्तरङ्गपदपङ्कतिमेव बिभ्रत् ।
यश्चन्द्रचारुचरितो हरिचन्द्रनामा
सद्व्याख्यया चरकतन्त्रमलंचकार ॥

See also Oxf. 187 b ; *G.O.M.L.* 13071 and 13092.

हरिचन्द्रकृतां व्याख्यां विना चरकसंमतम् ।
यस्तरणोत्यकृतप्रश्नः पातुमीहति सोऽम्बुधिम् ॥

G. O. M. L., 13071.

[2] See *Caraka Saṁhitā* with Cakrapāṇidatta's Commentary, by *Kavirāja* Harināth Viśārada, Calcutta, 1895, and by Vidyābhūṣan Vāman Kesheo Dātār, Bombay, 1922.

13. Śivadāsa Sen. His commentary is called *Caraka-tattva-pradīpikā.*
14. Narasiṁha Kavirāja : *Caraka-tattva-prakāśa-kaustubha-ṭīkā.*
15. Ācārya Svami-Kumāra. *Caraka Saṁhitā Vyākhyā : Pañjikā* : The commentary is called *Pañjikā.*

Mss. : G. O. M. L., Vol. XXIII. No. 13091. It is called पञ्चिका Pañcikā. The Mss. breaks off in the 2nd Adhyāya of the Sūtrasthāna.

Begins :—

भक्तेः प्रपञ्चोद्भवभङ्गहेतोः परश्शिव: पूर्णसुखार्णवो यः ।
संसाररोगापनुदं पुराणं भिषक्तमन्तं भिषजं नमामि ॥

* * * *

वाचं व्याकरणेन शुद्धिकर(म)करोद्योगेन चित्तस्य यत् ।
तं वन्दे चरकसंहितायां व्याख्यातवैद्यागमम् ॥
ब्रह्माणमादौ तदनु प्रजापतिं तथाश्विनौ नाकसदां च नायकम् ।
नत्वा भरद्वाजमथाविनन्दनं तथाग्निवेशप्रभृतीन् मुनीनपि ॥
मुनिं हरिश्चन्द्रमृषिं विपश्चितां(श ?) प्रकाशितार्थं च कथं चकार यः ।
कस्याङ्गतार्थां (च) श्रुतिं प्रमादः (?) परीत्य कुर्मः चरकस्य पञ्चिकाः ॥

Colophon :—

इत्याचार्यस्वामिकुमारविरचितायां चरकपञ्चिकायां श्लोकस्थाने भेषज इव चतुष्के दीर्घंजीवितीयो नाम प्रथमोऽध्यायः ।

16. Gaṅgādhara : *Jalpa-Kalpataru.* Berhampore, 1879 A. D.
17. Vaidyaratna Jogindranath Sen. His commentary is known as *Upaskāra.* It is in course of publication. Calcutta, 1920.

For an account of these commentators, see their life-history. Only the six last-named commentaries are known

to exist; the works of the previous authors are known only from quotations.

Caraka's works.—

1. *Caraka Saṁhitā.*

2. Besides his redaction of the *Agniveśa Tantra*, Caraka is said to have composed a Commentary on the treatise of Agniveśa—*Agniveśa ṭīkā.* *Ms.*—S. B. 284.

3. *Kṛṣṇa Veda Ṭīkā.*—Caraka, as the author of commentary on *Kṛṣṇa Yayurveda*, is quoted in *Ms.*—Oxf. 187 b. See also G. O. M. L. 13092.

We learn from the *Caraka Saṁhitā* that the *Agniveśa Tantra* was redacted by Caraka. He explained fully what was brief and obscure in the original treatise, and curtailed what was superfluous. Thus the *Tantra* was practically re-written.

विस्तारयति लेशोक्तं संक्षिपत्यतिविस्तरम् ।
संस्कर्ता कुरुते तन्त्रं पुराणं च पुनर्नवम् ॥
अतस्तन्त्रोत्तममिदं चरकेणातिबुद्धिना ।
संस्कृतं तत्तु संसृष्टं विभागेनोपलक्ष्यते ॥

Caraka Saṁhitā, VIII, xii.

Besides the *Agniveṣa Tantra*, Caraka consulted the works of all the disciples of Ātreya. But Caraka did not redact the entire work; the last seventeen chapters of the *Cikitsā*, the *Siddhi* and the *Kalpasthānas* were redacted by Dṛḍhabala of Pañcanadapura :—

इदमन्यूनशब्दार्थं तन्त्रं दोषविवर्ज्जितम् ।
अखण्डार्थं दृढबलो जातः पञ्चनदपुरे ॥
कृत्वा बहुभ्यस्तन्त्रेभ्यो विशेषाञ्छलोच्चयम् ।
सप्तदशौषधाध्यायसिद्धिकल्पैरपूरयत् ॥

Caraka Saṁhitā, VIII, xii.

Çaraka is said to have been the son of Viśuddha, a learned *muni*, who flourished during the Vedic period. Some believe him to be a native of Benares. But the term विशुद्धस्य may not be the name of any sage—it simply means "of pure character."

In another account, Caraka is said to have been an incarnation of *Śeṣa*—the serpent-god with a thousand heads—who is supposed to be the depository of all sciences, especially of medicine. Serpents were the ornaments of Śiva, from whom the Science of Medicine is supposed by some to have originated. "Serpents were sacred to Æsculapius, the Grecian god of the medical art because they were symbols of renovation and were believed to have the power of discovering the healing herbs." (Smith.)

यदा मत्स्यावतारेण हरिणा वेद उद्धृतः ।
तदा शेषश्च तत्रैव वेदं साङ्गमवाप्तवान् ॥
अथर्व्वान्तर्गतं सम्यक् आयुर्व्वेदञ्च लब्धवान् ।
एकदा स महीवृत्तं द्रष्टुं चर इवागतः ॥
तत्र लोकान् गदैर्ग्रस्तान् व्यथया परिपीड़ितान् ।
स्थलेषु बहुषु व्यग्रान् म्रियमाणांश्च दृष्टवान् ॥
तान् दृष्ट्वातिदयायुक्तस्तेषां दुःखेन दुःखितः ।
अनन्तश्चिन्तयामास रोगोपशमकारणम् ॥
सञ्चिन्त्य स स्वयं तत्र मुनेः पुत्रो बभूव ह ।
प्रसिद्धस्य विशुद्धस्य वेदवेदाङ्गवेदिनः ॥
यतश्चर इवायातो न ज्ञातः केनचिद् यतः ।
तस्माच्चरकनाम्नाऽसौ विख्यातः क्षितिमण्डले ॥
स भाति चरकाचार्य्यो वेदाचार्य्यो यथा दिवि ।
सहस्रवदनस्यांशो येन ध्वंसो रुजां कृतः ॥
आत्रेयस्य मुनेः शिष्या अग्निवेशादयोऽभवन् ।
मुनयो बहवस्तैश्च कृतं तन्त्रं स्वकं स्वकम् ॥

तेषां तन्त्राणि संस्कृत्य समाहृत्य विपश्चिता ।
चरकेणात्मनो नाम्ना ग्रन्थोयं चरकः कृतः ॥

Bhāva Prakāśa, I, i.

According to Biruni ("*India*" translated by E. Saccbau, Vol. I, pp. 158-9; *cf.* Reinaud *re Geog. sur l'Inde*, p. 316), Caraka, *i.e.*, the intelligent one, was at that time believed to be only another designation of Agnivesa.

The name of Caraka—a Rākṣasa occurs in the *Mahābhārata* (Śāntiparva, Chs. 35-38).

In the *Srīmad Bhāgavat*, XII, Ch. vi, Caraka is mentioned as one of the sages, who are said to have been propagators of the Vedas. (See Table of Teachers and Disciples of Vedic studies, p. 567).

Caraka is described in the Chinese Buddhist Chronicles as the family-physician of the Indo-Scythian King Kaniṣka who reigned about the first century A. D. He is said to have attended at a difficult child-birth of the Queen.

But Caraka is a family name, and the Kapiṣṭhala Caraka is the name of an old Caraka School of Vedic times.

Mss. of Caraka Saṁhitā—

Report of Sanskrit and Tamil Mss., 1896-97 (Madras), No. 52, p. 159. See also pp. 25-26 and 160 of M. Seshagiri Sastri's *Report* No. 1, 52.

G. O. M. L. (Madras), Vol. XXXIII, No. 13090.

I. O.—2637, p. 928.

Caraka Sutram—B. 4, 222,

C. P. B. Cat.—1640-43.

C. S. C.—17-22 ; 105.

A. S. B.—

The Medical authors mentioned in the *Caraka Saṁhitā* :—

1. Ātreya Punarvasu.
2. Aṅgirā
3. Jamadagni.
4. Vaśiṣṭha.
5. Kāśyapa.
6. Bhṛgu.
7. Ātreya.
8. Gotama.
9. Sāṁkhya.
10. Pulastya.
11. Nārada
12. Asita.
13. Agastya.
14. Vāmadeva.
15. Mārkaṇḍeya.
16. Āśvalāyana.
17. Pārīkṣi.
18. Bhikṣu Ātreya.
19. Bharadvāja.
20. Kapiṣṭhala.
21. Viśvāmitra.
22. Āśvarathya.
23. Bhārgava.
24. Cyavana.
25. Abhijit.
26. Gārga.
27. Śāṇḍilya.
28. Kauṇḍinya.
29. Vārkṣī.
30. Devala.
31. Gālava.
32. Sāṅkṛtyāyana.
33. Vaijavāpi.
34. Kauśika.
35. Vādarāyaṇa.
36. Vaḍiśa.
37. Kāṇkāyana.
38. Śaralomā.
39. Kāpya.
40. Kātyāyana.
41. Kaikeśaya.
42. Dhaumya.
43. Marīci.
44. Kaśyapa.
45. Śarkarākṣa.
46. Hiraṇyākṣa.
47. Lokākṣa.
48. Paiṅgi.
49. Śaunaka.
50. Śākunteya.
51. Maitreya.
52. Maimatayāni and others.
53. Brahmā.
54. Dakṣa.
55. Aśvins.
56. Indra.
57. Agniveśa.
58. Bhela.
59. Jatukarṇa.
60. Parāśara.
61. Hārīta.
62. Kṣārapāṇi.

63. Kumāraśirā Bharadvāja.
64. Rājarṣi Vāryovid, King of Kāśī.
65. Rājarṣi Vāmaka.
66. Dhanvantari.
67. Asita Gotama.
68. Dṛḍhavala.

Gods and Godesses mentioned :—

1. Brahmā.
2. Indra.
3. Lakṣmī.
4. Jayā and Vijayā.
5. Viṣṇu.
6. Viśvakarmā.
7. Kṛṣṇa.
8. Vāsudeva.
9. Vṛṣadhvaja.

DṚḌHAVALA.

Caraka did not redact the whole of the *Agniveśa Tantra* ;—the last 41 chapters, *i.e.*, 17 chapters of the *Cikitsita*, 12 chapters of the *Kalpa* and 12 chapters of the *Siddhisthāna*, were completed by Dṛḍhavala.

अस्मिन् सप्तदशाध्यायाः कल्पसिद्धय एव च ।
नासाद्यन्तेऽग्निवेशस्य तन्त्रे चरकसंस्कृते ॥
अखण्डार्थं दृढ़बलो जातः पञ्चनदे पुरे ।
कृत्वा बहुभ्यस्तन्त्रेभ्यो विशेषाञ्च बलोच्चयम् ।
सप्तदशौषधाध्यायसिद्धिकल्पैरपूरयत् ॥

Caraka Saṁhitā, VIII. xii.

Dṛḍhavala was an inhabitant of Pañcanadapura. Now the question arises where is Pañcanadapura. The word literally means "the land of five rivers." And as such, claims have been put forward for four different localities :—

(1) It is generally identified with the Punjab (*lit. Pañca-Ap* or Land of five Waters).

पञ्चनदः (पञ्च+नदी+अ)—

(पुं) पञ्चनदीयुक्तदेशविशेषः । पञ्जाव इति पारस्यभाषा । तस्य नामान्तरम्—वाह्लीकः । मद्रदेशश्च । ता नद्यो यथा—शतद्रु १, विपाशा २, इरावती ३, चन्द्रभागा ४, वितस्ता ५ । इति पुराणम् । पञ्चानां नदीनां समाहारे क्लौ ॥

Śabdakalpadruma.

But Hoernle says—" The usual identification of Pancanada with the Punjab is untenable ; for Dṛḍhabala clearly indicates a locality (*pura*), not a country as his home."

(Hoernle's *Osteology. Intro.*, p. 3, f. n. 1.)

(2) Gaṅgādhara identifies Pañcanadapura with Benares in his *Jalpa-Kalpataru*.

Pañcanada Tirtha is one of the names applied to the city of Benares or Kāsi. It means the Sacred place of pilgrimage where five rivers or *Pañca Gaṅgā* or five Ganges meet. The five rivers are Kiraṇā, Dhūtapāpā, Sarasvatī, Gaṅgā and Jamunā.

किरणा धूतपापा च पुण्यतोया सरस्वती ।
गङ्गा च यमुना चैवपञ्च नद्योऽत्र कीर्तिताः ॥
अत पञ्चनदं नाम तीर्थं त्रैलोक्यविश्रुतम् ।

Kāśī khaṇḍa, IX, 114-15.

Kāśī is described as a "pura." It is called *Śivapurī* (*see Haima koṣa*). So Pañcanadapura may refer to Benares.

(3) Hoernle remarks: "In India the confluence of streams is apt to be treated as a sacred place of pilgrimage (*tīrtha*); and there are there several such places called Panchanada. Anciently one of them appears to have existed in Kashmir, near the confluence of the rivers Jhelam (*Vitastā*) and Sindhu. Its place is indicated by the modern village of Pantzinōr (*lit.*, five channels), which lies close to what was the original site of that confluence, before its removal to its present site, in the latter half of the ninth century, in the reign of King Avantivarman. It was this Kashmirian Panchanada, which probably was the home of Dṛḍhavala." In the footnote he adds "See Dr. Stein's Translation of the *Rāj Taraṅgiṇī*, Ch. IV, 248, V. 66ff.; also his account of the removal of the confluence, Vol. II, pp. 239 ff., 419 ff."

(4) Hoernle continues: "Dr. Cordier, in his *Récentes Découvertes*, identifies it with 'Panjpur au nord d'Attock, Pañjab,' on the authority, as he has informed me privately

(letter of January, 13, 1905) of 'an Indian Nagri map lithographed in Benares' and of 'the Indian Post Office Guide." I am afraid he has been misled by his authorities. Dr. Stein, whom I asked to verify on the spot, writes to me (letter of March 1, 1905) that there is no Panjpur in the region of Attock, nor in the 'latest edition of the Indian Postal Guide.' There is, however, an isolated ridge known as Panjpīr, or 'Hill of the Five Pīrs,' in the Yusufzai Plain, NNW. of Attock, a Muhamadan place of pilgrimage. This appears to have caused the confusion; but between Panjpīr and Panchanadpur there can obviously be no connexion. See also my article on the '*Authorship of the Charaka Saṁhitā*' in the *Archiv für die Geschichte der Medizin, 1907*."—Hoernle's *Osteology, Introduction*, f. n. 1, p. 3.

Now though all agreed that the last seventeen chapters of the *Cikitsita Sthāna* were redacted by Dṛḍhavala, it was difficult to decide which amongst the thirty chapters of the *Cikitsita Sthāna* belonged to Dṛḍhavala, for they stood differently in the various texts. Take for example the *Caraka Saṁhitā* as printed in *Nirnaya Sindhu Press* and as in the Berhampore edition of Gaṅgādhara. The arrangement of the chapters differ in the two editions thus :

	Caraka (Bombay, Nirnaya Sindhu Press).			Gaṅgādhara's Recension (Berhampore edition).
	X			Y
1.	Rasāyana.		1.	Rasāyana.
2.	Vājīkaraṇa.	A.	2.	Vājīkaraṇa.
3.	Jvara Cikitsita.		3.	Jvara Cikitsita.
4.	Raktapitta ,,	K	4.	Raktapitta ,,
5.	Gulma ,,		5.	Gulma ,,
6.	Meha ,,	A	6.	Meha ,,
7.	Kuṣṭha ,,	R	7.	Kuṣṭha ,,
8.	Śoṣa ,,		8.	Śoṣa ,,
9.	Arśa ,,		9.	Unmāda ,,
10.	Atisāra ,,	A	10.	Apasmāra ,,
11.	Visarpa ,,		11.	Kṣata ,,
12.	Madātyaya ,,		12.	Śotha ,,
13.	Dvibraṇīya ,,	C	13.	Udara ,,
14.	Unmāda ,,	A.	14.	Arśa ,,
15.	Apasmāra ,,		15.	*Grahaṇī* ,,
16.	Kṣata ,,	L	16.	*Pāṇḍu* ,,
17.	Śotha ,,		17.	*Śvāsa* ,,
18.	Udara ,,	A	18.	*Kāśa* ,,
19.	*Grahaṇī* ,,		19.	Atisāra ,,
20.	*Pāṇḍu* ,,	. V	20.	*Charddi* ,,
21.	*Hikkā-śvāsa* ,,		21.	Visarpa ,,
22.	*Kāśa* ,,	A	22.	*Tṛṣṇā* ,,
23.	*Charddi* ,,		23.	*Viṣa* ,,
24.	*Tṛṣṇā* ,,	H	24.	Madātyaya ,,
25.	*Viṣa* ,,		25.	Dvibraṇīya ,,
26.	Trimarmmīya ,,	Ḍ	26.	Trimarmmīya ,,
27.	Ūrustambha ,,		27.	Ūrustambha ,,
28.	Vātavyādhi ,,	Ṛ	28.	Vātavyādhi ,,
29.	Vātarakta ,,	D	29.	Vātarakta ,,
30.	Yonivyāpāt ,,		30.	Yonivyāpāt ,,

Thus we see that—

Both agree :

(1) Chapters 1 to 8 are by Caraka,

(2) Chapters 26 to 30 are by Dṛḍhavala,

(3) 19 to 25 of X = 15 to 18, 20, 22 and 23 of Y are by Dṛḍhavala.

They disagree :

		X	Y
9. Arśa Cikitsā 10. Atisāra ,, 11. Visarpa ,, 12. Madātyaya,, 13. Dvibraṇīya,,	of X.	Caraka	Dṛḍhavala
9. Unmāda ,, 10. Apasmāra ,, 11. Kṣata ,, 12. Śotha ,, 13. Udara ,,	of Y.	Dṛḍhavala	Caraka

So really the editors disagree as regards these ten chapters. To decide which of these were redacted by Caraka and which by Dṛḍhavala, different views have been put forward :—

Birajā Ch. Sengupta's views: He says that he can decide the authorship of a chapter by considering the quotations by the commentators from Caraka and Dṛḍhavala respectively. Now Caraka may mean either the author Carakācārya or his book, the *Caraka Saṁhitā*. By *Caraka Saṁhitā* he means of course the redaction of *Agniveśa Tantra* by Caraka as completed by Dṛḍhavala. Now he finds that where Caraka is quoted by the commentators, he is mentioned with the following case-endings: nominative, instrumental, genitive and

locative. The word Caraka in the locative refers to the book *Caraka Saṁhitā*. The 28th chapter, *Vātavyādhi Cikitsā* is admitted by all to have been written by Dṛḍhavala. Vijaya Rakṣita admits it in quotations from the *Caraka Saṁhitā* in his commentary on *Vātavyādhi* :

"गुदेस्थित इति दृढ़वलस्य लक्षण", "दृढ़वलेन यद्यपि आक्षेपकात् पूर्व्वम् अन्तरायाम-बहिरायामौ पठितौ", "यदाह दृढ़वल: अङ्गं तस्मिन् सुखाङ्गं वा केवलं स्यात् तदहिं तम्, etc.),

but again writes in the same chapter

"चरकेत्वस्यामध्यत्व'", "तत्र चरके दीना शीघ्रा समुत्क्षिप्ता"

That is to say, the word Caraka here occurs in the locative. So also when he finds Caraka in the genitive, it means the book and does not refer to the author ; for again Vijaya Rakṣita admits *Hikkā Kāśa* to have been written by Dṛḍhavala

"यदाह: दृढ़वल: कफवातात्मकावेतौ पित्तस्थानसमुद्भवौ" ।

But he again quotes Caraka's readings

"चरकमते तु व्यपेतां ना प्राप्नोति स हि जत्रुमूलादसन्ततेति पठ्यते ।"

The formula for the *Mūlakādya Oil* occurs in Dṛḍhavala's *Vātavyādhicikitsā* but Śivadāsa describes it by चरकस्य, *i.e.*, in the book *Caraka Saṁhitā*. Thus we are sure that the Caraka in the genitive and locative case endings refers to the book *Caraka Saṁhitā* and not to the author.

But the case is quite different when the word Caraka is used in the nominative and the instrumental. Then the word refers to the author Carakācārya. This he finds so universally followed in the quotations that he thinks that if the word Caraka in the nominative or instrumental rarely occurs in chapters which are admittedly written by Dṛḍhavala, we may be sure that the mistake is due to the scribe. In the *Vyākhyā Kusumāvalī* a quotation

occurs from the *Siddhisthāna* of the *Caraka Saṁhitā*. This section is admitted on all hands to be the work of Dṛḍhavala and so he writes

"यदुक्तं दृढ़वलेन"

but shortly afterwards, quotes from the *Caraka Saṁhitā* :

यदाह चरकाचार्य्य:.

Here Carakācārya in the nominative is a mistake of the scribe. By this crucial test he decides as follows :

1. *Arśa Cikitsā* : In Vijaya Rakṣita's commentary we find a quotation from this chapter

यदाह चरक:—"शिश्नेत्यारभ्य यावदधिमांसव्यपदेश एव," "पित्तोल्वानानामित्यनेन सर्व्वेषामर्शसां त्रिदोषजत्वं * * * दर्शितश्चरकेण," "यदाह—स एव अर्शांसि नाम जायन्ते ॥"

Here the word Caraka occurs in the nominative case, so the author is referred to. Therefore the arrangement in X (Bombay Edition) is correct.

2. *Atisāra Cikitsā* : Vijaya Rakṣita in his *Vyākhyā Madhukoṣa* quotes from this chapter

"तथाह चरक:—अदुष्टमद्यपानीयातिपानात् ।" ;

and he never quotes from this chapter in Dṛḍhavala's name. So Carakācārya is the author of this chapter and the arrangement in X is no doubt correct.

3. *Visarpa Cikitsā* : Vijaya Rakṣita quotes from this chapter and uses the name Caraka in the locative ; and so it may refer to the book *Caraka Saṁhitā*. But Śivadāsa uses the word in the nominative :

यदाह चरक:—

"खदिरं सप्तपर्णञ्च मुस्तमारग्वधं धवम् ।
कुरण्टकं देवदारुदद्यादालेपनं भिषक् ।"

So the author Caraka is referred to ; and again the arrangement in X is correct.

4. *Madātyaya* : Vijaya Rakṣita in *Vyākhyā Madhukoṣa* quotes Caraka in the nominative :

तथाहि चरकः—"प्रधानाधममध्यानां रुक्मानां व्यक्तिदर्शकः ।
यथाग्निरेवं सत्त्वादीनेदं प्रकृतिदर्शकम् ॥"

So Carakācārya is the author of this chapter and the arrangements in X is correct.

5. *Dvibraṇīya* : The commentators have not quoted from this chapter under Caraka either in the nominative or instrumental. So we are not certain about the authorship of Caraka here.

6. *Udara Cikitsā* : Vijaya Rakṣita quotes from this chapter under Caraka in the instrumental :

'यतश्चरकेणोक्तं तदधोनाभेः प्रायोऽभिनिवर्त्तमानं जलोदरं स्यात् ।'

So Caraka is proved to be the author ; and the arrangement in Y seems to be correct. But here the surgical treatment of the abdominal diseases is detailed according to Suśruta. So at least this part must have been redacted by Dṛḍhavala who is decidedly posterior to Suśruta. Caraka is known to be anterior to Dhanvantari, the teacher of Suśruta. So Dṛḍhavala is possibly the author ; and the arrangement in X is in accordance with the view of the decided posteriority of Dṛḍhavala to Suśruta.

7, 8, 9 and 10 : The commentators have never quoted from these chapters—*Unmāda, Apsmāra, Kṣata, Śotha*—under Caraka in the nominative or the instrumental. So we cannot decide the authorship of these chapters positively ; or we may say that Dṛḍhavala is the author of these chapters if we accept that Caraka redacted chapters on *Arśa, Atisāra, Visarpa, Madātyaya,* and *Udara* and these complete the 13 chapters which are the works of Caraka.

His conclusion is that the arrangement of the chapters in X is correct, subject to an interchange of position of *Dvibraṇīya* and *Udara.*

The Age of Dṛḍhavala.

It is very difficult to decide the age of Dṛḍhavala. Different views have been put forward as to the chronology of Dṛḍhavala, Vāgbhata I, Vāgbhata II, and Mādhava.

Hoernle's opinion: He thinks that Mādhava is anterior to Dṛḍhavala, and to support this view he points out two proofs :

(*a*) Suśruta II mentions 76 eye-diseases
Vāgbhaṭa I „ 94 „
Mādhava „ 78 „
(76 of Suśruta II + 2 diseases of eye-lashes).
Vāgbhaṭa II „ 94 eye-diseases (adopts Vāgbhaṭa I's list).
Dṛḍhavala „ 96 eye-diseases.

This total number is obtained by Dṛḍhavala in this way : 94 (Vāgbhaṭa I's list) + 2 (Mādhava's new diseases of eye-lashes) = 96.

So Mādhava is anterior to Dṛḍhavala.

(*b*) Vijaya Rakṣita in *Vyākhyā-Madhukoṣa* notices several passages cited by Mādhava from Caraka's compendium, where the Kashmir recension differs from the recension quoted by Mādhava. The inference is that Mādhava cites the passages as written by Caraka himself; that the Kashmir recension was not known to him, and that in fact, that recension was not yet in existence. But as the Kashmir Recension is the work of the Kashmir physician Dṛḍhavala, it follows that Dṛḍhavala is posterior to Mādhava.

In considering the proof (*a*) he has pointed out that

the number 'ninety-six' occurs "in *Caraka Saṁhitā, Cikitsita Sthāna*, ch. xxvi, verse 222 (Jīv., p. 761). The edition published by the two Sens reads seventy-six (p. 884, l. 4); but this is a mere reprint from Gaṅgādhar's Berhampore edition (p. 575), for which there is no known manuscript authority. It appears to be an 'emendation' of Gaṅgādhar himself. All existing MSS. read ninety-six; *e. g.*, Tübingen MSS. No. 458, fol. 632*a*, l. 2; and No. 459, fol. 216*b*, l. 5; India Office MSS. No. 335, fol. 419*b*, l. 1, and No. 359, fol. 153*a*, l. 7; Deccan College MSS., No. 925, fol. 334*a*, l. 6."—Hoernle's *Osteology*, Foot note 2, p. 13.

The reading in Gaṅgādhar's edition is—

सर्व्वाणि रूपाणि तु सन्निपातात् षट्सप्ततिर्नेत्रगदास्तु भेदात्। p. 575.

while the reading in the Jīvānanda's edition is—

सर्व्वाणि रूपाणि तु सन्निपातात् नेत्रामया षण्णवतिस्तु भेदात्।

Mādhava counts seventy-eight diseases of the eye, as in diseases of the eye-lids he counts two more diseases than the number described by Suśruta II, *i.e.*, he counts twenty-three instead of twenty-one: the two new diseases described being *Kuñcana* and *Pakṣma śātana*. So "the memorial verses, as commonly printed in Mādhava's *Nidāna*, giving a total of seventy-six, are spurious and false. Jīvānanda's edition gives them at the end (p. 347), but Uday Chand Dutt's edition at the beginning (p. 220) of the chapters on diseases of the eye. Moreover, they do not agree with Mādhava's own text; for they omit the two diseases of eye-lashes (*Pakṣma-kopa* and *Pakṣma-śāta*) [I have pointed out that the two diseases are *Kuñcana* and *Pakṣma-śātana* and not *Pakṣma-kopa* and *Pakṣma-śāta*] mentioned by Mādhava at the end of the last of these chapters (Jīv., p. 347, verses 22, 23; U. C. Dutt, p. 236). Adding these two diseases, the total

becomes seventy-eight." (Hoernle's *Osteology*, p. 13, *f. n.* 1.) The commentator Śrīkaṇṭha Datta knew this fact for he writes in his comments on *Kuñcana* :

कुञ्चनं कस्यापि तन्त्रस्य माधवकरेणानीतं न सौश्रुतं तेन सुश्रुतोक्ताः षट्सप्तति न हीयते एवं वक्ष्यमाणेऽपि पक्षपाते बोद्धव्यम् ॥

The memorial verse of Mādhava is—

नव सन्ध्याश्रयास्तेषु वर्त्मजास्त्वेकविंशतिः ।
शुक्लभागे दशैकश्च चत्वारः कृष्णभागजाः ॥
सर्वाश्रयाः सप्तदश दृष्टिजा द्वादशैव तु ।
बाह्यजौ द्वौ समाख्यातौ रोगौ परमदारुणौ ॥

Now Hoernle contends that Dṛḍhavala must have copied the ninety-four diseases described by Vāgbhaṭa and added the two new diseases described by Mādhava.

Bendal says : "Dṛḍhabala's age, it is difficult, to settle. But I will hazard a conjecture that he wrote when the last Hindu Dynasty was reigning in the Punjab."

Bendal's *Preface to Nepal Catalogue*, p. xxi.

In Vijaya Rakṣita's commentary *Vyākhyā-Madhukoṣa*, XXII, 5, II, 1, 2 (p. 147, Jīv. Ed. ; p. 144, C. K. Das's Ed.), there is a remark which suggests the inference that Mādhava was posterior to Dṛḍhavala :

अश्म इति अश्मरी, etc.—ननु पक्वाशयस्थ इति पुनरुक्तं, गुदेस्थित इत्यनेनैवोक्तत्वात्, उच्यते—गुदेस्थित इति दृढबलस्य लक्षणं पक्वाशयस्थ इति सुश्रुतस्य, उभयलिङ्गोपन्यासस्तु सकललिङ्गप्रदर्शनार्थं इत्यविरोधः ॥—*Vātavyādhi Nidāna.*

This clearly shows that Mādhava quotes the signs and symptoms of stone from two authorities, Dṛḍvabala and Suśruta. [See *Caraka Saṁhitā*, VI, xxviii, verse 24, Jīv. Ed., p. 773.]

But Hoernle suggests that "the intention of such statements is not consciously chronological but doctrinal."

"It should be observed that the object of Vijaya Rakṣita is not to make a chronological, but an exegitical statement. The chronological implication may not have been intended by him, even assuming that in the thirteenth century the exact chronological relation of Mādhava to Dṛḍhabala was still within the knowledge of medical writers."

Osteology, f. n., p. 14.

The Authorship of the Caraka Saṁhitā.

We have noted that Agniveśa wrote a treatise on medicine, which he is said to have learned from the sage Punarvasu Âtreya. Caraka next redacted the *Agniveśa Tantra* up to the thirteenth chapter of the section on treatment. The last seventeen chapters of that section, the *Kalpa Sthāna* and the *Siddhi Sthāna* were completed by Dṛḍhabala.

Now are we sure that the first five sections and the thirteen chapters of the sixth section do not contain any emendation from authors other than Agniveśa and Caraka. We have shown before that both Agniveśa and Caraka flourished during the Vedic time. We are not certain as to whether Caraka did or did not redact the whole book. We are only told that the last forty-one chapters of the *Caraka Saṁhitā* were not available when Dṛḍhavala wrote

अस्मिन् सप्तदशाध्यायाः कल्पसिद्धय एव च ।
नासाद्यन्तेऽग्निवेशाख्यतन्त्रे चरकसंस्कृते ॥

It is quite possible that Caraka redacted the whole work but the last forty-one chapters became lost afterwards. This shows that the interval of time that elapsed between Caraka and Dṛḍhavala must have occupied many centuries.

Again even in portions that undoubtedly belong to Caraka as author, we find emendations of other writers.

In the *Vimāna Sthāna*, Chapter VIII, p. 213, on the initiation of disciples, Dhanvantari has been saluted thus

आशी:संप्रयुक्तैर्मन्त्रैर्ब्रह्माणमग्निं धन्वन्तरिं प्रजापतिमश्विनौ इन्द्रमृषींश्च सूत्रकारानभिमन्त्रायमान: ।

In the *Cikitsita Sthāna*, Chapter V, p. 368, on the treatment of tumours, the existence of the Dhanvantari School of surgery is admitted :—

तत्रैव पिण्डिते शूले संपक्वं गुल्ममादिशेत् ।
तत्र धन्वन्तरीयाणामधिकार: क्रियाविधौ ।
वैद्यानां कृतयोगानां व्यधशोधनरोपणे ॥

and in *Śārīra Sthāna*, Chapter V, p. 277, on the extraction of a dead fœtus, a surgeon's help is advised for the patient :

इत्येवंलक्षणां स्त्रियं मृतगर्भेयमिति विद्यात् । तस्य गर्भशल्यस्य जरायुप्रपातनं कर्म्म संशमनमित्याहुरेके । मन्त्रादिकमथर्व्ववेदविहितमित्येके । परिदृष्टकर्म्मणा शल्यहर्त्त्राहरणमित्येके ।

In the *Sūtra Sthāna*, Ch. XI, p. 49, both kinds of treatment,—medical and surgical,—are recommended :

प्राज्ञो रोगे समुत्पन्ने वाह्येनाभ्यन्तरेण वा ।
कर्म्मणा लभते शर्म्म शस्त्रोपक्रमणेन वा ॥

In the chapter on treatment of piles, the merits of both the forms of treatment are discussed and preference is given to the medical treatment :•

तत्राहुरेके शस्त्रेण कर्त्तनं हितमर्शसाम् ।
दाहं क्षारेण चाप्येके दाहमेके तथाग्निना ।
अस्त्येतद्भूरितन्त्रेण धीमता दृष्टकर्म्मणा ।
क्रियते त्रिविधं कर्म्म भ्रंशस्तस्य सुदारुण: ।
पुंस्त्वोपघात: श्वयथुर्गुदे वेगविनिग्रह: ॥
आध्मानं दारुणं शूलं व्यथा रक्तातिवर्त्तनम् ।
पुनर्व्विरोहो रूढानां क्लेदो भ्रंशो गुदस्य च ।
मरणं वा भवेच्छीघ्रं शस्त्रक्षाराग्निविभ्रमात् ॥

यत्तु कर्म्म सुखोपायमल्पभ्रंशमदारुणम् ।
तदर्शसां प्रवक्ष्यामि समूलानां निवृत्तये ॥

Cikitsita Sthāna, Ch. IX, p. 406.

In the *Cikitsita Sthāna,* Ch. XXVI, p. 574, ninety-six diseases of the eye are mentioned ; but for the curious who wants a detailed account, the author refers him to books on surgery :

सर्व्वाणि रूपाणि तु सन्निपातात् नेत्रामया षस्नवतिस्तु भेदात् ।
तेषामभिव्यक्तिरभिप्रदिष्टा शालाक्यतन्त्रेषु चिकित्सितञ्च ।
पराधिकारे तु न विस्तरोक्तिः शस्तेति तेनावनतः प्रयासः ॥

Again in the *Cikitsita Sthāna,* Ch. XXVI, p. 571, the pathology of diseases of the mouth is said to be well described in works on surgery :

शालाक्यतन्त्रे विहितानि तेषां निमित्तरूपाकृतिभेषजानि ।

The above two quotations occur in the portion written by Dṛḍhavala, from which we may conclude that Dṛḍhavala wrote also the previous passages in which reference is made to treatises on surgery.

From such passages it becomes evident that some author, well-versed in the surgical writings of Suśruta, Aupadhenava, Pauṣkalāvata, Aurabhra and other surgeons of the Dhanvantari School, must have redacted the *Caraka Saṁhitā.* Caraka could not be the author of these passages, for he flourished long before Suśruta. This unknown redactor was possibly Dṛḍhavala. He also admitted that he consulted works of different authors in his complimentary text :

कृत्वा बहुभ्यस्तन्त्रेभ्यो विशेषाञ्च वलोच्चयम् ।
सप्तदशौषधध्यायसिद्धिकल्पैरपूरयत् ॥

Siddhi Sthāna, XII, p. 708.

Thus we find that Dṛḍhavala not only completed the

last forty-one chapters, left unfinished by Caraka, but he re-edited the entire book.

Again in the last forty-one chapters, which are undoubtedly known to be the work of Dṛḍhavala, we find interpolations of authors who flourished subsequent to Dṛḍhavala. In *Aṣṭāṅga Hṛdaya Saṁhitā*, Vāgbhaṭa II, in one of the concluding verses, "refers to the very insufficient character of the information on the diseases of the eye to be found in Caraka's compendium as compared with that given in Susruta's compendium :—

यदि चरकमधीते तद्ध्रुवं सुश्रुतादि ।
प्रणिगदितगदानां नाममात्रेऽपि वाह्यः ॥

Aṣṭāṅga Hṛdaya Saṁhitā, Uttara Sthāna,
Ch. XL, v. 83, 1st ed., Vol. II, p. 826.

Aruṇadatta comments on it :—

सुश्रुतादि प्रणिगदितगदानां वर्त्मसन्धिसितसितादिजानां रोगानां ध्रुवं संज्ञामात्रावयवेऽपि वाह्यः किन्तु हेतुलक्षणोपक्रमेणानभिज्ञः इत्यपि शब्दार्थः ॥

i.e., "If you read the *Caraka Saṁhitā* you will know the diseases of the eye by name, but will not be acquainted with their ætiology, symptomatology and treatment."

But in the *Caraka Saṁhitā*, as we find it now, the treatment of diseases of the eye is described ; . this could not have been the state of the book when Vāgbhaṭa II wrote, for otherwise he would not have complained of the insufficiency in the chapter on eye-diseases.

It must, however, be remembered that Vāgbhaṭa's complaints concern only with the description of the diseases and not as regards their treatment. Even in the *Caraka Saṁhitā* there is still scarcely any description of the diseases of the eye ; only their total number ninety-six is mentioned, referring the curious to other works on surgery for their pathology, symptoms, causes,

etc. So Vāgbhaṭa's reference proves nothing as regards interpolations in Dṛḍhavala's work: it simply proves that Vāgbhaṭa II was acquainted with Dṛḍbavala's compilation of Caraka's compendium; *i.e.*, Dṛḍhavala is anterior to Vāgbhaṭa II.

"The early commentators of the eleventh and thirteenth centuries (*e.g.*, Chakrapāṇi Datta and Vijaya Rakṣita) often refer to a Kashmirian Recension (*Kāśmīra pāṭha*) when commenting on passages of the earlier portion of the Compendium, *i.e.*, the portion written by Charaka himself. The probability is that in all these cases the reference is to Dṛḍhabala's Revision of Charaka's work; for in references to the concluding portion of the Compendium, Dṛḍhabala, as a rule, is quoted by name as its author." (*Osteology*, p. 2.) This view is based on the assumption that Pancanadapur, the home of Dṛḍhavala was in Kashmir. But Hoernle also thinks Caraka to be a 'Kashmir physician.' (See *Osteology*, p. 2.) So it is natural for the commentators to refer to Caraka's edition of the earlier part of the work as the Kāśmīra Recension. This theory also is based upon a conjecture for we know nothing of the birthplace of Caraka. Again the Kāśmīra Recension might have been the work a Kāśmīra physician whose name is lost to us, and possibly he was a different individual altogether, neither Caraka nor Dṛḍhavala.

MSS. of the Caraka Saṁhitā.—Besides the MSS. mentioned in p. 619, the following MSS. are known :—

I. O.—2637-2643.
Dietz, A. M.—pp. 127-128, 137, 143.
Nepal Cat.—1648—(1183 A.D.).
Bik. MSS.—1390.
B.—4, 222.

Caraka is quoted in—

Aṣṭāṅga Saṁgraha.
Aṣṭāṅga Hṛdaya Saṁhitā.
Mādhava Nidāna.
Siddhayoga.
Cikitsāsāra Saṁgraha (*G.O.M.L.* 13045).
Bheṣajakalpa Sāra Saṁgraha (*G.O.M.L.* 13 83).
Cakradatta.
Bhāva Prakāśa.
Cikitsākalikā and in the commentaries.

Analysis of the Caraka Saṁhitā.

I. *Sūtra Sthāna* : Consisting of thirty chapters. It deals with the general synopsis of the science of medicine.

A.	*Bheṣaja Catuṣka* :	...	The four chapters on drugs.
	1. Dīrghajīvitīya	...	On longevity.
	2. Apāmārga taṇḍulīya	...	On gruels containing Apāmārga (*Achyranthes aspera*) and other drugs.
	3. Aragvadhīya	...	On ointments containing Aragvadha (*Cassia fistula*) and other drugs.
	4. Saḍvirecanaśatāśritīya	...	On six-hundred purgatives.
B.	*Svasthyavṛtta Catuṣka*	...	The four chapters on Hygiene.
	5. Mātrāśitīya	...	On proper regimen, and personal hygiene.

6.	Tasyāśitīya	..	On diet, etc., according to seasons.
7	Na-vegān-dhāraṇīya	...	On the impropriety of checking the natural functions of the body.
8.	Indriyopakramaṇīya	...	On the organs of sense.

C. *Nirdeśa catuṣka* : The four chapters on indications.

9.	Khuḍḍākacatuṣpāda	..	On the four minor pillars of treatment,–Physician, Drugs, Nurse and Patient.
10.	Mahācatuṣpāda	...	On the four major pillars — Drugs, etc., and their 16 qualities or *guṇa*.
11.	Tisraiṣaṇīya	...	On the three objectives, — Life, Riches and After-life.
12.	Vātakalākalīya	...	On *Vāta*, its six qualities, etc.

D. *Kalpanā catuṣṭaka* : The four chapters on measures.

13.	Snehādhyāya	...	On oleogenous remedies.
14.	Svedādhyāya	...	On diaphoresis.
15.	Upakalpanīya	...	On provisional measures.
16.	Cikitsāprābhṛtīya	...	On physicians.

E. *Roga catuṣka* : The four chapters on diseases.

17. Kiyantaḥ-śirasīya ... On diseases of head and heart.

18. Triśothīya ... On the three varieties of swelling.

19. Aṣṭodarīya ... On eight abdominal diseases and other forms of diseases.

20. Mahārogādhyāya ... On major diseases.

F. *Yojanā catuṣka* : The four chapters on combination of circumstances.

21. Aṣṭau-ninditīya ... On the eight kinds of undesirable types of men.

22. Laṅghana-vṛṁhaṇīya ... On the modes of changing constitution (alteratives).

23. Santarpaṇīya ... On diseases caused by excesses in diet, etc.

24. Vidhiśoṇitīya ... On diseases caused by impure blood.

G. *Annapāna catuṣka* : The four chapters on food and drink.

25. Yajjaḥpuruṣīya ... On the origin of diseases.

26. Ātreya Bhadrakāpyīya On the discussion about *Rasa* or Taste among Ātreya, Kāpya, and others.

27. Annapāna-vidhi ... On food and drink.
28. Vividhaśitapītīya ... On different kinds of diet, and their effects.
29. Daśaprāṇāyatanīya ... On the ten seats of life.
30. Daśamahāmulīya ... On ten great vessels. Analysis of the contents of this book.

II. *Nidānasthāna*,—Consists of eight chapters. It treats of Pathology of diseases.

1. Sarvajvara nidāna ... Pathology of Fevers.
2. Raktapitta „ ... „ Hæmorrhage.
3. Gulma „ ... „ Tumours.
4. Prameha „ ... „ Urinary diseases.
5. Kuṣṭha „ ... „ Leprosy, and skin diseases.
6. Śoṣa „ ... „ Phthisis.
7. Unmāda „ ... „ Insanity.
8. Apasmāra „ ... „ Epilepsy, hysteria.

III. *Vimānasthāna* : Eight chapters. It treats about the *Doṣa* : Chemistry and Physiology.

1. Rasa vimāna ... On taste (*Rasa*).
2. Trividhakukṣīya „ ... On the three divisions of stomach.
3. Janapadoddhvaṁsanīya „ ... On epidemics,—the cause of desolation in towns.
4. Tribidharogaviśeṣa vījñānīya „ ... On the three means of diagnosis.
5. Sroto „ ... On the canals, vessels, etc.
6. Rogānīka ... On prognosis.

7. Vyādhitarūpīya	vimāna ...	On two kinds of diseased persons, two kinds of physicians and twenty kinds of worms.
8. Rogabhiṣagjitīya	,, ...	On Selection of text books, teachers, students, mode of teaching, methods of argument, etc.

IV. *Śārīrasthāna* : Eight chapters : It treats of Anatomy and Physiology.

1. Katidhāpuruṣīya	śārīra ...	On man. Solution of twenty-three philosophical disquisitions concerning him.
2. Atulyagotrīya	,, ...	On reproduction. The man belongs to a family different from that of the woman.
3. Khuḍḍikā-garbhāvakrānti	,, ...	On pregnancy.
4. Mahatī-garbhāvakrānti	,, ...	On the development of fœtus. Classes of men.
5. Puruṣavicaya	,, ...	On the comparison of man with external world. Cause of existence and its cessation, etc.

6. Śarīra vicaya	śārīra	...	On the human body. Life and death.
7. Śarīrasaṁkhyā	,,	...	On anatomy.
8. Jātisūtrīya	,,	...	On midwifery.

V. *Indriyasthāna* : Twelve chapters. It treats of Prognosis.

1. Varṇasvarīya	indriya	...	On examination of colour, voice, etc.
2. Puṣpataka	,,	...	On symptoms of approaching death due to derangement of smell and taste.
3. Parimarṣaṇīya	,,	...	On fatal symptoms due to abnormal state of the sense of touch.
4. Indriyānīka	,,	...	On fatal symptoms produced by abnormal vision.
5. Pūrvarūpīya	,,	...	On the premonitory signs of death, and on dreams.
6. Katamāniśarīrīya	,,	...	On patients beyond the sphere of treatment.
7. Pannarūpīya	,,	...	On signs of death from shadow.
8. Avākśirasīya	,,	...	On fatal signs from inverted shadow, etc.

9. Yasyasyāvanimittīya indriya... On fatal signs in phthisis and other diseases.

10. Sadyamaraṇīya „ ... On symptoms of immediate death.

11. Aṇujyotīya „ ... On signs due to deranged mind and digestive fire.

12. Gomayacūrṇīya „ ... On dirt on head. Prognosis from messengers.

VI. *Cikitsitasthāna* : Thirty chapters : on the Treatment of diseases.

1. Rasāyana pāda ... On longevity and methods of attaining it.

(*a*) Abhayāmalakīya ... On six formulæ containing *Abhayā* (*Chebulic myrobalan*) and *Āmalakī* (*Emblic myrobalan*).

(*b*) Prāṇakāmīya ... On seventeen formulæ fit for men who are anxious for long life.

(*c* Karapracitīya ... On sixteen formulæ of *Siddha Rasāyana*.

(*d*) Āyurvedasamutthānīya ... Origin and progress of the science of life or *Āyurveda*.

2. **Vājīkaraṇapāda** ... On aphrodisiacs.

(*a*) Saṁyogaśaramūlīya ... On fifteen prescriptions containing *śaramūla* (roots of *Saccharum sara*) to increase semen.

(*b*) Āsiktakṣīrīya ... On eight prescriptions which form milky products to increase virile power.

(*c*) Māsaparṇatṛtīya ... On fifteen formulæ to increase strength and virility in which milk from cows fed on *Māsaparṇī* (*Teramnus labialis*) enters as an ingredient.

(*d*) Pumān-jātabalādika ... On twelve aphrodisiac formulæ.

Chapters 1 and 2 are grouped in some MSS. (see *I. O.* 2637-2643) as forming a separate section or *sthāna*.

3. Jvara cikitsitaṁ...Treatment of Fevers.
4. Raktapitta „ „ Hæmorrhage.
5. Gulma „ „ Tumours.
6. Prameha „ „ Morbid urinary secretions, and diabetes.
7. Kuṣṭha „ „ Leprosy.

8.	Rājajakṣma cikitsitaṁ	...Treatment of	Phthisis.
9.	Unmāda	„ „	Insanity.
10.	Apasmāra	„ „	Epilepsy.
11.	Kṣatakṣīṇa	„ „	Galloping phthisis and emaciation.
12.	Śvayathu	„ „	Anasarca.
13.	Udara	„ „	Abdominal diseases
14.	Arśa	„ „	Piles, or hæmorrhoids.
15.	Grahaṇīdoṣa	„ „	Chronic diarrhœa.
16.	Pāṇḍu roga	„ „	Anæmia.
17.	Hikkā śvāsa	„ „	Hiccough, Asthma.
18.	Kāsa	„ „	Cough.
19.	Atisāra	„ „	Diarrhœa.
20.	Charddi	„ „	Vomiting.
21.	Visarpa	„ „	Erysipelas.
22.	Triṣṇā	„ „	Thirst.
23.	Viṣa	„ „	Poisoning.
24.	Madātyaya	„ „	Delirium tremens.
25.	Dvivraṇīya	„ „	Two kinds of wounds.
26.	Trimarmmīya	„ „	Diseases of three vital parts,—bladder, heart and head.
27.	Ūrustambha	„ „	Paraplegia.
28.	Vātavyādhi	„ „	Nervous diseases.
29.	Vātarakta	„ „	Leprosy.
30.	Yonivyāpat	„ „	Diseases of female generative organs, as vagina, etc.

VII. *Kalpa sthāna* : Twelve chapters. It describes groups of medicines chiefly used for vomiting and purgation.

1.	Madana	Kalpa	...	On emesis and purgation by *madana* (*Randia dumetorum*) group—133 formulæ.
2.	Jīmūta	„	...	On *jīmūta* group (*Andropogon serratus*)—39 formulæ.
3.	Ikṣvāku	„	...	On *Ikṣāku* (*Lagenaria vulgaris*)—45 formulæ.
4.	Dhāmārgava	„	...	On *Dhāmārgava* (*Luffa Egyptica*)—60 formulæ.
5.	Vatsaka	„	...	On *Vatsaka* (*Holarrhena antidysenterica*) — 18 formulæ.
6.	Kṛtavedhana	„	...	On *Kṛtabedhana* (*Luffa acutangula*)—60 formulæ.
7.	Syāmātrivṛt	„	...	On *Trivṛt* (*Ipomoea turpethum*)—110 formulæ.
8.	Caturaṅgula	„	...	On *Caturaṅgula* (*Cassia fistula*)—12 formulæ.
9.	Tilvaka	„	...	On *Tīlvaka* (*Symplocos racemosa*)—16 formulæ.
10.	Mahāvṛkṣa	„	...	On *Mahāvṛkṣa* (*Euphorbia nerrifolia*)—20 formulæ.

11. Saptalā Saṅkhinī Kalpa ... On *Śaṅkhinī* (*Xanthium strumarium*) and (*Saptalā* (*Origaum vulgaris*)—78 formulæ.

12. Dantīdrāvantī „ ... On *Dantī* and *Drāvantī* (*Balispermum montanum*)—48 formulæ.

VIII. *Siddi sthāna*: Twelve chapters. Treats of diaphoresis, emesis, purgation, snuff, catheters and enemas. I to XI—Pancakarmādhikāra.

1. Kalpanā Siddhi ... On the five acts, twelve questions about them and their answers.

2. Pañcakarmīya „ ... On the indications and contra-indications of the five acts.

3. Vastisūtrīya „ ... On the use of rectal clysters.

4. Sneha vyāpādikā „ ... On the use of *Snehavasti* or oleaginous medicines to be used as enema. Their dangers and treatment.

5. Netravastivyāpādikā „ ... On the defects of the tubes and leather bags of the clysters, the dangers of their use and their remedy.

6. Vamanavirecanavyāpat „ ... On the dangers of insufficient emesis and purgation, and their treatment.

7.	Vastivyāpādikā Siddhi	...	On the complications of *Vasti*—their number, pathology, symptoms and treatment.
8.	Prāsṛtayogikā „	...	On the measure and composition of the rectal injections which differ in various diseases.
9.	Trimārmmīya „	...	On the three vital parts: head, heart and badder; their injuries, diseases, and treatment; *Uttaravasti* or urethral, vaginal, and uterine injections; medicated snuffs, etc.
10.	Vasti „	...	On thirty-six formulæ for clysters.
11.	Phalamātrā „	...	On the superiority of *jīmūta* for emesis; the clysters for animals; the cause of diseases due to occupation.
12.	Uttara Vāsti „	...	On the nutrient and useful enemas; their number; 216 formulæ. Treatment of complications.

The division of the *Caraka Saṁhitā* as shown in the analysis agrees so far with the statement of Madhusūdana in his *Prasthānaveda* (*Ind. Stud.*, I, p. 9) where he says that *Āyurveda* as finally redacted by Caraka consists of eight *sthānas* or sections.

In the *Proceedings of the Asiatic Society of Bengal* for 1870, pp. 284 ff., an analysis of the contents of the *Caraka Samhitā* is given.—

NOTES ON CHARAKA SAṀHITĀ.

By Dr. Mahendra Lal Sircar.

(Abstract.)

" Caraka Sanhitā has not yet been examined by scholars either of Europe or America. The account of Charaka in Bœhtlinck and Roth's Dictionary publishing at St. Petersberg is taken from the *Sabdakalpadruma*, in which we have a fabulous account of the author, taken from *Bhaba Prakasa*, a very modern work on Medicine.

It appears, there is a MS. in Wilson's Collection, about which Dr. Roth writes to Mr. Hœrnle, Professor, Jaynārāyan College, Benares, as I learn from a letter from the former to Bābu Rājendra Lāla Mitra, who did me the honour of referring to me on the subject, and very kindly sent me Mr. H.'s letter to him.

According to Dr. Roth, there are 11 parts or sections in the Caraka of Wilson's Collection, which are called *Sthānas*.

Now in the MSS. in my possession, one of which is a careful transcript from a very old and reliable MS. in possession of one of the Kavirājas of Berhampore, made (purposely for myself) under the order of the late Rājā Prasanna Nārāyana Deva Bāhādur, as well as in other MSS. in possession of other Kavirājas, which I have seen, there are eight parts or sections or *Sthānas*. Dr. Wise, the only European writer who gives any correct account of Charaka, mentions only eight parts or *Sthānas*, the names of which exactly correspond with those in our MSS. Besides, the additional parts mentioned by Dr. Roth are but *adhyāyas* of one or other of the eight *Sthānas*.

All our MSS. thus agreeing, I conclude, the original *Charaka Sanhitā* consists of eight *Sthānas* or Sections. The following list shows the names of these sections, and the number of the chapters or *adhyāyas* they severally contain :—

१।	सूत्रस्थानं	... ...	३० अध्यायानि।
२।	निदानस्थानं	... ...	८ „
३।	विमानस्थानं	... ...	८ „
४।	शारीरस्थानं	... ...	८ „
५।	इन्द्रियस्थानं	... ...	१२ „
६।	चिकित्सास्थानं	... ...	३० „
७।	कल्पस्थानं	... ...	१२ „
८।	सिद्धिस्थानं	... ...	१२ „

Charaka is not the original author of the work which goes by his name. That author was Agnivesha, who, along with five other Rishis, Bhela, Jatukarna, Parāsara, Hārita, and Kshāripāni, received instruction from Bharadvāja, who himself was taught by Indra. Indra had received the science from the twins Ashvini Kumāras; Ashvini Kumāras from Prajāpati, to whom the science (Āyurveda) was revealed by Brahma, the supreme creator.

But Charaka does not pretend to the authorship of the work. At the end of every *sthāna*, nay at the end of each Chapter or *Adhyāya*, we have the admission :

अग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते ।

from which it appears that he gives the authorship to Agnivesha, and takes credit to himself only for revison and correction.

In the fabulous account of Charaka in Bhabaprakasha, quoted in Rājā Rādhā Kānta's *Sabdakalpadruma*, and alluded to above, he is said to have compiled from the

works of the six disciples of Bharadvaja. This is very probable, but he does not say so himself.

As to the antiquity of the work, it is impossible to fix the date when it flowed from the lips of Ātreya, or issued from the pen of Agnivesha, and edited by Charaka. All that we can say, at the present stage of our enquiry, is, that it seems to be anterior to Sushruta, the only other ancient Hindu work on medicine extant. Sushruta calls himself the son of Vishvā Mitra, who was the contemporary of Rāma, and claims to have derived his knowledge of medicine from Dhanwantari. Now, Dhanwantari is a mythological personage, but the Dhanwantari from whom Sushruta received instruction in Āyurveda was he who was called Dibodāsa and was king of Kāsi, which is now our modern Benares. It is singular that neither of these works makes any allusion to the other. Both make Āyurveda of divine origin, and they agree in tracing this origin from above downwards as far as Indra. But after that they diverge. Charaka, as we have seen, makes Bharadvāja derive his knowledge from Indra, whereas Sushruta makes it Dhanwantari. We are inclined to think Sushruta to be a later work, inasmuch as his preceptor is a later personage than Bharadvāja.

Besides the above, we have other grounds for believing Sushruta to be a later work. Though not so full and copious, it is more systematic and more logical in its classifications than Charaka. It is more precise and accurate in its anatomy. Sushruta does not make any mention of beef as an article of diet, which Charaka does. Hence, Sushruta could not have flourished at an age when beef was still an article of food. Again, both Bāgbhatta, and Misrabhava, the author of Bhabaprakasha, by far the most ancient of the modern class of medical writers, both these authors, we say, agree in giving

priority and superiority to Ātreya (or Bharadvāja), the preceptor of Agnivesha, the author of the work which now goes by the name of Charaka.

Hence, if we take Sushruta to have flourished about the time of Rāma, the illustrious contemporary of his father Vishvā Mitra, we must claim for Charaka a date anterior to that of Sushruta.

But Charaka could not have flourished in the pre-Paurānic age, inasmuch as Indra is called in the work, बलसूदनं (the slayer of a demon called Bala, mentioned only in some of the Purāṇas).

Such being the antiquity of Charaka Sanhitā, it must possess very unusual interest, not only for the historian of medicine, but no less for the philologist and the historian in general, and the philosopher. As for its value in a medical point of view, this is not the place to dilate upon it. This much, however, I must say, that its pathology apart, I have found it to contain excellent and sound remarks on therapeutics, dietetics, and hygiene.

The history of any period should now be deemed incomplete, unless we had an insight into the nature of the diseases which prevailed in that period. In this point of view, we have no doubt, the study of Charaka would throw much light on the history of the time in which it was written. From it, we shall be able, in a great measure, to decypher the mental characteristics, the various occupations, the mode of living, and various other circumstances, connected with life and its preservation which prevailed in that age."

In R. C. Dutt's *Civilisation in Ancient India*, Vol. II, p. 252, we find a synopsis of the contents of the eight *Sthānas* of the Caraka's compendium.

Translation :—

An English translation was once undertaken by Dr. Mahendra Lal Sarkar, M.D., of Calcutta and a few pages of it were printed in the *Calcutta Journal of Medicine*, but no progress was made. See also page 614.

THE ORIGIN OF MEDICINE AS NARRATED BY CARAKA.

Brahmā taught Dakṣa the science of medicine. Dakṣa taught the two Aśvins ; they, in their turn, taught Indra, and Indra taught sage Bharadvāja. As diseases became prevalent, it became inconvenient for the sages to practise austerities, to observe fasts, to continue studies, to perform ceremonies, and to acquire a long life. So the pious sages, for the good of the human race, assembled one day on the Himālayan mountain. Among the sages present were,—Aṅgirā, Jamadagni, Vasiṣṭha, Kāśyapa, Bhṛgu, Ātreya, Gautama, Sāṅkhya, Pulastya, Nārada, Asita, Agastya, Vāmadeva, Mārkaṇḍeya, Āśvalāyana, Parikṣi, Bhikṣu Ātreya, Bharadvāja, Kapiñjala, Viśvāmitra, Āśvarathya, Bhārgava, Cyavana, Abhijit, Gārgya, Śāndilya, Kauṇḍinya, Vārkṣī, Devala, Gālaba Sāṅkṛtya, Vaijavāpi, Kuśika, Vādarāyaṇa, Vaḍiśa, Śaralomā, Kāpya, Kātyāyana, Kaṅkāyana, Kaikeśaya, Dhaumya, Marīci, Kaśyapa, Śarkarākṣa, Hiraṇyākṣa, Lokākṣa, Paiṅgi, Śaunaka, Śākuneya, Maitreya, Maimatāyani, Vaikhānasa, and Vālakhilya sages and others. All of them were versed in theology and were the very source of peace and ordinances, and were shining with lusture by dint of their austerities.

They began to argue that good health was the chief means of attaining virtue, riches, pleasure and emancipation ; the diseases of the body destroy the above aims of life, and kill the living beings. As diseases have appeared

in this world, as adversary, they said, "Let us find out a remedy for the emergency."

Then they meditated over the matter and came to the conclusion that Indra alone could rescue them out of this difficulty, if he would determine the remedial agents for the diseases.

They asked among themselves, "Who will go to Indra to learn the science of life?" Bharadvāja volunteered his services and the sages approved him as the fittest person among them for the work.

Bharadvāja, having reached the house of Indra, saw the great hero blazing among the Gods like fire. Offering benediction to Indra, he informed him about the proposal of the sages, and said, "O King of the Gods! terrible diseases have appeared on earth. Please point out their remedies."

Lord Indra having heard the pious intention of Bharadvāja taught him concisely the science in all its parts. Bharadvāja, in his turn, became the teacher of the other sages who had deputed him, and with the knowledge of the science thus acquired, they lived long in health and happiness.

Punarvasu, the son of Atri, taught his six disciples, Agniveśa, Bhela, Jatukarṇa, Parāśara, Hārīta and Kṣārapāṇi. Each of them wrote treatises on medicine; the *Caraka Saṁhitā* being a revised edition of the treatise written by Agniveśa—the *Agniveśa Tantra.*

CHAPTER XVII.

BHIKṢU ĀTREYA.

Bhikṣu Ātreya was a Buddhist by religion and so must have flourished after Buddha. He was the reputed teacher of Jīvaka, who is said to have been the physician to Buddha, Bauddha Saṅgha and the King Vimbisāra. He was Professor of Medicine at the University of Taxila, where Āyurveda was taught. He was famous in Gāndhāra. He wrote the *Atri Saṁhitā*. The European scholars identify him with Ātreya Punarvasu, the teacher of Agniveśa and others, but without any valid reason. This view has however found currency, for Dr. S. C. Vidyābhūṣaṇa in his *Buddhadeva*, p. 221, echoes the same opinion.

The question may, however, be asked "How is it that Bhikṣu Ātreya is said to have been one of the ancient sages who introduced the Science of Medicine in India?" We must not attach any chronological importance to such myths as we find in the *Caraka Saṁhitā*. We do not know the real author of this portion as the *Agniveśa Tantra* has been redacted by Caraka and Dṛḍhavala and perhaps by others. If we find the names of sages associated in a medical controversy, we must not take it as a historical proof of their contemporaneity. Dṛḍhavala edited and completed the latter part of *Agniveśa Tantra* which was left unfinished by Caraka, but we find at the end of each chapter of Dṛḍhavala

अग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते ।

"Agniveśa's Treatise as redacted by Caraka." In the *Bhāva Prakāśa*, we find the description and treatment

of Syphilis for the first time, and thus it was undoubtedly never known to the ancients. Bhāvamiśra, however, refers the treatment of the disease to the old sages :

"इत्याहुर्मुनयः पुराः"

"So said the sages in by-gone times."

The opinion of Bhikṣu Ātreya is quoted in the *Caraka Saṁhitā*, I, xxv, where he is said to have discussed on the origin of diseases and expressed his opinion :

तथेति भिक्षुरात्रेयो न त्वपत्यं प्रजापतिः ।
प्रजाहितैषी सततं दुःखैर्युञ्ज्यादसाधुवत् ॥
कालजस्त्वेव पुरुषः कालजास्तस्य चामयाः ।
जगत् कालवशं सर्व्वं कालः सर्व्वत्र कारणम् ॥

"The ever-kind God cannot be the cause of sorrow or disease in his subjects. I think that both men and diseases are produced by Time. The whole world is dependent on Time ; therefore Time is the sole cause."

Punarvasu Ātreya was a different sage; it would be at once proved from the fact that the above opinion of *Bhikṣu Ātreya* was not approved by Punarvasu Ātreya who next explained the cause of disease to be simply unwholesome food.

येषामेव हि भावानां सम्पत् सञ्जनयेन्नरम् ।
तेषामेव विपद्व्याधीन् विविधान् समुदीरयेत् ॥

* * * *

उवाच भगवानात्रेयः—हिताहारोपयोग एक एव पुरुषस्याभिवृद्धिकरो भवति । अहिताहारोपयोगः पुनर्व्याधिनिमित्तमिति ॥

"Those factors which by their combination produce happiness in men, cause disease by their misuse."

Lord Ātreya said, "The use of good food is the cause of happiness in men ; the use of unwholesome food is the cause of diseases."

Hippocrates, it would be interesting to note, held practically the same view in the causation of disease. In one of the Hippocratic Treatises—'*On the Nature of Man*,' Adams refers to the view that "diseases in general are occasioned either by," the food we eat, or the air we breathe, those which prevail epidemically being produced by the latter cause. All sudden changes of diet are held to be attended with danger, and to be avoided.

Adam's *Genuine Works of Hippocrates*, Vol. I, p. 62.

Books :—

1. *Atri Saṁhitā*.—A treatise on medicine well-known in the Punjab, is as old as the *Caraka Saṁhitā*. *Atri* is also a famous author of Law Books.

Ātreya in Navanītaka.

The following formulæ are attributed to Ātreya—

1.	*Laguḍa Cūrṇa*	... vs.	35-37.
2.	*Śārdūla* ,,	... ,,	71-75*a*.
3.	*Amṛtaprāśa ghṛta*	... ,,	108-19*a*.
4.	*Mahākalyāṇaka* ,,	... ,,	126*b*-32.
5.	*Balā taila*	... ,,	261-76.
6.	*A mutilated formula, prose*	,,	715.

1. Laguḍa Cūrṇam.

लगुड़चूर्णम् नाम ।

कटुत्रिकं तिक्तकरोहिणीं यवं चिराततिक्तोऽथ शतक्रतोर्यवाः ।
समाः स्युरेते द्विगुणं तु चित्रकाद्विरष्टभागं कुटजत्वचं तथा ॥
सुसूक्ष्मपिष्टं त्रिशिराम्बुसंयुतं पिबेन्मनुष्योऽर्द्धपलं गुडान्वितम् ।
ज्वरं प्रमेहं श्वयथूनरोचकं ग्रहसद्रणी गुल्ममथापि पाण्डुताम् ॥
अन्येऽपि ये पित्तकफानुबन्धा रोगा नराणां सुभृशातुराणाम् ।
सर्व्वाञ्जयेच्चूर्णमिदं प्रयुक्तमात्रेयगुष्टं लगुड़ाख्यमग्र्यमिति ॥

Bower MS. Part II, vs. 35-37, p. 28.

1. The Laguḍa Powder.

Take equal parts of three acrids, Tiktarohini (*Picrorrhiza kurroa*), barley corns, Chiretta, and Satakrator-Yava (seeds of *Holarrhena antidysenterica*), two parts of plumbago-root, and sixteen parts of the bark of Kuṭaja (*Holarrhena antidysenterica*), powder *the whole* very finely, make into a bolus with half a pala of treacle, and drink it with cold water. This is a remedy against fever, morbid secretion of urine, swellings, loss of appetite, unhealthy menses, abdominal tumours, and morbid pallor. Whatever other diseases there are, due to derangement of the bile and phlegm, and greatly weakening the patient, all these are cured by the exhibition of this powder, which is a most excellent composition of Ātreya, known as *Laguḍa*. P. 82.

2. Sārdūla-Cūrṇam.

शार्दूलचूर्णम् ।

हिङ्गुभागो भवेदेको वचाया द्विगुणो भवेत् ।
विडं त्रिगुणितन्दद्याच्छृङ्गवेरं चतुर्गुणम् ॥
यवानिका पञ्चगुणा षड्गुणा चाभया भवेत् ।
चित्रकः सप्तगुणितः सूक्ष्मचूर्णानि कारयेत् ॥
एतच्चूर्णं कृतं सूक्ष्मं पाययीत प्रसन्नया ।
मद्येन वा तथान्येन, दद्यादुष्णोदकेन वा ॥
गुल्मघ्नं दीपनीयञ्च अर्शोघ्नं शूलनाशनम् ।
कासश्वासहरञ्चैव चूर्णमानाहनाशनम् ॥
आत्रेयविहितं मुख्यं नाम्ना शार्दूलमुच्यते ॥

Vs. 71-75*a*, p. 30.

2. The Sārdūla Powder.

Take one part of Asafœtida and two parts of Vacha (*Acorus Calamus*) ; add three parts of viḍ-salt, four parts of ginger, five parts of lovage, six parts of Chebulic myrobalan, and seven parts of plumbago-root, and make the whole into fine powder. When finely powdered, it may be taken with clear spirits of rice, or with some other intoxicating liquor, or *simply* with warm water. This powder cures abdominal tumours, promotes the appetite, relieves piles, severe abdominal pains, cough, asthma and costiveness. It is a most excellent powder, composed by Ātreya and known by the name of Sārdūla (or 'plumbago-root'). P. 86.

3. Amṛtaprāśa Butter.

अमृतप्राशं नाम घृतम् ।

इदममृतरसप्रख्यं रसायनं बलविवर्द्धनं नृणाम् ।
अमृतप्राशं नाम्ना सर्प्पिरुदारं प्रवक्ष्यामि ॥
आमलकरसप्रस्थ: क्षीरविदार्य्यास्तथा भवेत्प्रस्थ: ।
प्रस्थश्चेक्षुरसस्य हि गृष्टौ क्षीरस्य तद्वच्च ॥
प्रस्थं प्रस्थं सुघृतं घृतस्य दद्याच्च शारदस्यात ।
ऊषध्यश्च सुपिष्टा: इमा: प्रदेया: प्रमाणेन ॥
ऋषभकमृद्धिं मधुकं विदारिगन्धां तथा पयस्याञ्च ।
सहदेवां सानन्तां मधुलिकां विश्वदेवाञ्च ॥
द्वे मेदे्ष्यप्रोक्तां शतावरीं मुद्गमाषापर्ण्यौ च ।
श्रावण्यथात्मगुप्तां वीराञ्च पलार्द्धिकान्भागान् ॥
मृद्वीकां कर्पूरं वदराण्यपि कुडवसम्मितां कुर्य्यात् ।
अक्षोड़तिन्दुकानां निकोचकानाञ्च भागार्द्धम् ॥
एतत्सिद्धं ज्ञात्वा परिपूतं स्थापयेत्कुम्भे भाण्डे ।
शीतीभूते दद्यान्मधुन: प्रस्थं सुपूतस्य ॥

षोडश पलानि दद्यादृतानि शितशर्करा चूर्णस्य ।
मारिचार्द्धपलाम् [illegible] सूक्ष्मलया देयम् ॥
सूक्ष्मैरेतैसूक्ष्मैरवचूर्ण्य खजेन मन्थयेत्प्राज्ञः ।
तस्य तु मात्रां मतिमानग्निबलं प्रेक्ष्य युञ्जीत ॥
जीर्णे च जाङ्गलरसैर्भिषजा शाल्योदनं प्रदातव्यम् ।
अमृतप्राश्यं मुख्यं बलवर्णविवर्द्धनं पुंसाम् ॥
क्षीणक्षते प्रयोज्यं ब्रह्मस्वथ कर्षितेषु बालेषु ।
ताम्यत्सु तथा श्वसतां प्रयोज्यमेतच्च हिक्कायाम् ॥
अमृतं नाम विख्यातं सर्पिरात्रेयनि-र्मितमिति ॥

Vs. 108-119*a*, p. 32.

3. The Amṛta-Prāśa Clarified Butter.

I will now describe the ambrosia-like elixir, which increases the strength of men, the so-called Amṛta-prāśa (or Food of the Immortals), a most noble *kind of* clarified butter. Take one prastha each of the juice of emblic myrobalan, Kṣiravidārī (*Ipomoea digitata*) and sugar-cane, and similarly of the milk of a heifer one prastha and add one well-measured prastha of fresh clarified butter. Throw in, also, pastes made of one half pala each of the following drugs: Ṛiṣabhaka, Ṛiddhi, liquorice, Vidārigandhā (*Desmodium gangeticum*), Payasyā (*Gynandropsis pentaphylla*), Sahadevā (*Sida rhomboidea*), Anantā (*Hemidesmus indicus*), Madhūlikā (*Bassia latifolia*) and Viśvadeva (*Sida spinosa*), both Medā, Ṛishyaproktā (*Sida cordifolia*), Satāvarī (*Asparagus racemosus*), Mudgaparṇī (*Phaseolus trilobus* and Māshaparṇī (*Teramnus labialis*), Srāvanī (*Sphaeranthus indicus*), cowhage and Vīrā (*Uraria lagopodioides*). Further add one kuḍava each of raisins, dates, jujubes, and half as much each of walnuts, Tinduka (*Diospyros embryopteris*) and Nikochaka (*Alangium decapetalum*). Having boiled and strained the whole, let it

stand in a clean vessel, and when it has cooled, add one prastha of well-clarified honey, and sixteen pala of choice powdered white sugar.

Then take one half pala of black pepper and one pala of small cardamoms, powder them finely, and having sprinkled them *over the whole*, stir it with a ladle. Of this *preparation* a dose suited to the *patient's* power of digestion may be administered, and when it is digested, rice-milk, together with the broth of the flesh of land animals, may be given. This Amṛtaprāśa is an excellent preparation for increasing the strength and colour of men; it may be given in cases of weakness induced by consumption or ulcers, also to the old, the feeble and the young, also to those who are suffering from fainting, asthma, and hiccough. This *preparation of* clarified butter, being a composition of Ātreya's is famed under the name of Amṛta (or 'ambrosia'). P. 90.

4. Mahākalyāṇaka Butter.

महाकल्याणकं घृतम् ।

जीवकर्षभकौ वीरा काकनासा मृणाल्यपि ॥
मुद्गपर्णीं माषपर्णीमृद्धिं मेदाश्च संहरेत् ।
महासहां क्षुद्रसहां तथा काकोड़िमेव च ॥
अभीरुपर्णीं हंसपदीं षड़ीं कच्छुफलानि च ।
फलं खर्जूरमृद्विकामास्रमामलकानि च ॥
पिप्पलीं शृङ्गवेरञ्च तथैव गुड़शर्कराम् ।
एतेषां गर्भमादद्यात्क्षीरञ्च सह सर्पिषा ॥
तत् सिद्धं च पूतञ्च पिबेद्व्याधिविनाशनम् ।
एतद्वातञ्च पित्तञ्च क्षतकासं च नाशयेत् ॥
महाकल्याणकं सर्पिर्बहुरोगविनाशनम् ।
सिद्धमात्रेय-निर्दिष्टमगस्त्याय महात्मनेति ॥

Vs. 127*b*-132, p. 33.

4. Mahākalyāṇaka Clarified Butter.

Take Jīvaka and Riṣavaka, Virā (*Uraria lagopodioides*), Kākanāsā (*Leea hirta*), and leaf-stalk of the lotus, also Mudgaparṇī (*Phaseolus trilobus*), Māṣaparṇī (*Teramnus labialis*), Ṛddhi and Medā, further Mahāsahā (*Gomphrena globosa*), Kṣudrasahā (*Citrulus Colocynthis*), and Kakoḍi, Abhīruparṇī (*Asparagus racemosus*), Haṁsapadī (*Vitis pedata*), Zedoary, and seeds of cowhage, nutmeg, dates, raisins, mango, and emblic myrobalan, long pepper, ginger, treacle and sugar. A paste made of all these should be put in milk, together with clarified butter, and when boiled and strained, it may be drunk as a remedy against *many* diseases. It cures cough due to *derangement of* the air or phlegm, or to ulceration. The Mahākalyāṇaka (or 'the most efficacious') clarified butter is a cure of many diseases, and is a preparation of *Ātreya's* who taught it to the Mahātman Agastya. Pp. 91-92.

5. Balā Oil.

बलातैलम् ।

बलातैलं प्रवक्ष्यामि वातरोगनिवारणम् ।
आत्रेयानुमतं सिद्धं वन्ध्यानां गर्भदं शुभम् ।
बलायाः खलु मूलानां शुष्कं पलशतं भवेत् ।
गुडूच्याः पञ्चविंशञ्च रास्नादशपलम्भवेत् ॥
प्रक्षाल्य जर्जरीकृत्वा पचेद्दिव्येन वारिणा ।
जलाढ़कशते सिद्धमाढ़कं चावशेषयेत् ॥
कषायेण[⌣—मं—× × × × × ⌣—]चयेत् ।
दधि मस्तु च शुक्तञ्च तथैवेक्षुरसो भवेत् ॥
अजाक्षीरार्द्धभागञ्च शनैर्मृद्वग्निना पचेत् ।
[×] □ (वा) [×] □ (य) [⌣——+] न [f× × × ⌣——⌣]येत् ॥

बलातिबलयोर्मूलं सरलं देवदारु च ।
मुस्तं मधुकमञ्जिष्ठाटगरं पद्मकागुरुम् ॥
हरेण्वेलाव्याघ्रनखं केशरं सुरसं षड्गीम् ।
मुद्गपर्णीं माषपर्णीञ्जीवकर्षभकावुभौ ॥
आनीयात्तद्यदा सिद्धमथैनमवतारयेत् ।
पत्रकल्कं च भिषजः प्रदद्यादवतारिते ॥
तत्प्रसन्नं परिस्राव्य निदध्याद्भाजने शुचौ ।
ततः प्रयुञ्ज्यात्मतिमान्यथाव्याधि यथाबलम् ॥
प्रयोज्यमेतदभ्यङ्गे नस्तः पानानुवासने ।
आहारे कर्णयोश्चैव वस्तिषूत्तरवस्तिषु ॥
क्षयो वा यदि वा कासः श्वासो वा यदि वा ज्वरः ।
मूर्च्छा वा यदि वा छर्द्दिर्दौर्बल्यं भिन्नवर्णता ॥
श्वयथुं शुक्रदोषं श्च गुल्मं वाप्यथवा प्लिहम् ।
वर्द्धमानि ग्रहणीदोषं शोषं शीर्षोऽभितापितम् ॥
अपस्मारं धनुस्तम्भं तैलमेतच्चिकित्सति ।
त्वग्गताश्चैव ये वाता ये च मज्जानमाश्रिताः ॥
शिरागताः स्नायुगतास्तथा सर्व्वगताश्च ये ।
सर्व्वान्क्रमयते वातानिति नास्त्यत्र संशयः ॥
ऋतुकाले च नारीणां शिरःस्नातासु दापयेत् ।
बन्ध्यापि लभते गर्भं प्रयोगेन समाचरन् ॥
वर्णभेदप्रशमनमलक्ष्मीशमनं शिवं ।
बलातैलं भिषग्दद्याद्बलेन्द्रियविवर्द्धनमिति ॥

Vs. 261-76, p. 40.

5. A Balā Oil.

I will describe the oil *which is prepared* with Balā (*Sida cordifolia*) *and is* a cure for nervous diseases. It is an approved composition of Ātreya, *and* for barren women an excellent predisponent to conception. Take one hundred pala of dry roots of Balā (*Sida cordifolia*),

twenty-five pala of Guḍūchī (*Tinospora cordifolia*), and ten pala of Rāsnā (*Vanda Roxburghii*), and having washed and crushed them, boil them in one hundred āḍhaka of rain-water, till *the whole* is reduced to one āḍhaka. With this decoction boil one āḍhaka each of (sweet) oil, curds with whey, śukta, and juice of sugar-cane, and one half that quantity (*i.e.*, half an āḍhaka) of goat's milk, boiling the whole over a gentle fire. Put in also pastes made of one pala each of the following powdered drugs : roots of Balā (*Sida cordifolia*) and Atibalā (*Sida rhombifolia*), Sarala (*Pinus longifolia*), deodar, Musta (*Cyperus rotundus*), liquorice, madder, Tagara (*Tabarnæmontana coronaria*), Padmaka (*Prunus Puddum*), aloe-wood, Hareṇu (*Piper aurantiacum*), cardamoms, Vyāghranakha (*Unguis odoratus*), Kesara (*Mesua ferrea*), Surasa (*Ocimum sanctum*), Zedoary, Mudgaparṇī (*Phaseolus trilobus*), Māṣaparṇī (*Teramnus labialis*), and both Jīvaka and Riṣavaka. When the decoction is found to be done, take it down at once *from the fire*, and throw into it a paste made of cinnamon-leaves. It should now be strained, and after it has become clear, it should be stored in a clean vessel. Then it may be administered as it may suit the patient's disease and strength *of digestion*. It may be administered in the form of a liniment, an errhine, a potion, an oily enema, or in one's foods, or as an injection into the ears, or as a clyster by the anus or by the urethra. Whether it be consumption or cough or asthma or fever, or whether it be fainting or vomiting or weakness or loss of colour, or whether it be swellings, diseases of the semen, abdominal tumours, spleen, scrotal enlargements, chronic diarrhœa, consumption, heat in the head, epilepsy, and emprosthotonos,—all these *evils* are cured by this oil. All *derangements of* air, whether they affect the skin or the marrow, or the arteries or the sinews, or whatever else they may

affect, they are all relieved *through it* ; there is no doubt whatever about this. At the time of menstruation it may be given to women when they had bathed their head. A barren woman by its habitual use predisposes herself to conception. It may be given to improve bad colour, avert bad luck, and increase one's muscular and sensorial powers. It is altogether an auspicious oil. Pp. 104-5.

6. मन्त्रत्रिगुणः परिहारः चतुर्गुणं ब्रह्मचर्यमित्याह भगवानात्रेयः ।

Prose 715, p. 58.

6. Formula for Tonic.

Counselling *with reference to the acquisition of health and strength,* the blessed Ātreya said : "caution in diet is of three-fold, *but* abstinence from sexual intercourse is of four-fold value." P. 142.

SĀṀBAVYA

Sāṁbavya is the name of a Maharṣi or great sage, who with others,—Ātreya, Hārīta, Parāśara, Bhela, Garga, Suśruta, Vasiṣṭha, Karāla, and Kāpya,—used to roam about, in company of one another, enquiring into the tastes, properties, forms, powers and names of all medicinal plants, on the Himalaya mountain. (*Bower MS.* 1, v. 8, p. 11).

आत्रेयहारीतपराशरभेलगर्गसांबव्यसुश्रुतवसिष्ठकरालकाप्याः ।
सर्व्वौषधीरसगणाकृतिवीर्[illegible]: समुदिताः सततः प्रचेरुः ॥

Ibid, p. 1.

In the *Kāśyapa Saṁhitā*, we find Kṛtasaṁbhava as one of the eight authors who wrote original treatises on medicine. Each of the treatises was considered valuable like a Veda.

आननं दर्पणसाम्यं कररेखासमं हृदि ।
जीवनं वेदतत्त्वं च मूलग्रन्थं च चाष्टमम् ॥
काश्यपं कौशिकं व्यासं वासिष्ठं कृतसंभवम् ।
पाराशरं भरद्वाजं मार्कण्डेयं महामुनिम् ॥

The eight original writers were Kāśyapa, Kauśika, Vyāsa, Vasiṣṭha, Kṛtasaṁbhava, Parāśara, Bharadvāja, and Mārkaṇḍeya.

Nowhere do we find any mention of Sāṁbavya as an author of medical treatise.

SUPRABHA

Suprabha does not appear to be known as a physician outside *Navanītaka*. (See Hoernle, *I.A.*, February, 1914, p. lviii ; *J.R.A.S.* 1893, p. 327.) He is described there as a royal sage, the self-controlled Suprabha who composed in *Āryā* verse—the Havusha Enema.—

हवुषा वस्तिः ।

* * राजर्षिरात्मवान्सुप्रभास्त्विहार्य्याभिः ।
हवुषावस्तिं तां मे निबोधत सुखोपभोज्यतमाम् ॥
प्रसृतः प्रसृतः प्रस्थः प्रस्थोर्द्धपलं प्रमाणतः प्रस्थः ।
हवुषावचणयावचारसलिलसैन्धवयुतानाम् ॥
कर्त्तव्यमेतदा जलपरिचयात्स्यादपेतलवणहृतम् ।
सिद्धं पूतं सलवणमथ च खजेत्सर्पिषा सार्द्धम् ॥
सुखतन्त्राणां नृणां परिणतवयसां प्रगाढ़शक्तां च ।
एष सुखोष्णो वस्तिः प्रणिधातव्यः सकृत्सर्व्वः ॥
अन्नमिव कालभोज्यः सुखपरिहार्य्यो न चात्र परिहार्य्यम् ।
तेजोऽग्निवीर्य्यबलपौरुषायुषां वर्द्धनोप्येष इति ॥

Bower MS. II, vs. 633-37, p. 57.

The Havushā Enema.

The Havushā enema which the royal sage, the self-controlled Suprabha, has composed in āryā-verses,—explain to me the *preparation*, the most productive of comfort. Make a mixture of havush, castor-plant seeds, carbonate of potash, water, and rock-salt, of the *following* quantities respectively, a prasṛita, a prasṛita, a prastha, a prastha, and half a pala ; but the salt should be withheld till *all* the water is evaporated ; when the boiling is finished,

strain *the mixture*, and stir it up with the salt in clarified butter. To men who care above all for comfort, whose vigour is departed, who suffer of constipation of the faeces, this enema should be administered all at once in a tepid state. Food in moderation should be taken at proper times, and *all* indulgence avoided, but no avoidance *of any particular food* is needed. It is a *preparation* which promotes good spirits, digestion, vigour, strength. virile power, and long life.—*Bower MS.*, pp. 140-141.

In the Introductory chapter of the *Hastī Āyurveda*, King Romapāda is said to have invited a number of sages to learn the science of treatment of elephants, and in the list (see Vol. II, p. 424) we find Suparvaṇa as one of the sages who came to Campā. But we know nothing about the identity of the two sages Suprabha and Suparvaṇa.

VĀḌVALI.

Vāḍvali is "one of the ancient Hindu physicians; otherwise unknown. A certain Vāḍvali is mentioned in the second *Vārttika* of Katyāyana to Pāṇini 6, 3, 109 (see Kielhorn's edition of the *Mahābhāṣya*, Vol. III, p. 174), who, therefere, must have lived a considerable time before Christ."—Footnote 132, *Bower Ms.*, p. 109. The mention of Pāṇini of a patronymic Vāḍvali (see note 168, on p. 109) points to a very early date" (Hoernle, *I. A.*, Feb. 1914, p. lviii). The Mūlaka oil is ascribed to Vāḍvali in the *Bower Manuscript.*

मूलक-तैलम् ।

दध्यारनालमाषोदकेक्षुरसमूलक-रसानाम् ।
तैलवदरोदकानां प्रस्थान्प्रत्येकशो दद्यात् ॥
रास्ना बलाश्वगन्धां मधुकं समहौषधं ससुरदारुम् ।
श्योनाकसप्तमानां भागान्प्रत्येकशो दद्यात् ॥
एतत्तदम्रतकल्पं गवां पुरीषाग्निना शनैः साध्यम् ।
अपहृत्य सन्निधेयं यथानुकूलं तथा सेव्यम् ॥
एतद्भोज्यं प्राहुर्नस्तःकार्य्यञ्च वस्तिषु च देयम् ।
दोषोदरेषु देयं शाखावातेषु चाभ्यङ्गम् ॥
गृध्रस्यवातगुल्मे योनिदोषेऽप्यधोगते वाते ।
एतच्छूले पथ्यं प्लिहेऽपि चैतद्विधैवोक्तम् ॥
रसायनं वाड़वलिना प्रणीतं नाम्ना त्विदं मूलकतैलमाहुः ।
पुंसाञ्च दुष्टेन्द्रियपीड़ितानां स्त्रीणां च देयं प्रसवार्थिनीनाम् । इति ॥

Bower Ms., vs. 319-24, p. 42.

Another Mūlaka Oil.

Take one prastha each of curd, vinegar of rice, vinegar of māsha (*Phaseolus Roxburghii*), juice of the sugar-cane, juice of radishes, (sweet) oil, and vinegar of jujubes, also one part (*i.e.*, one pala) each of the following seven drugs : Rāsnā (*Vanda Roxburghii*), Balā (*Sida cordifolia*), Aśvagandhā (*Withania somnifera*), liquorice, ginger, deodar, syonāka (*Oroxylum indicum*). Boil this Amṛita (or 'ambrosial') preparation, slowly over a fire of cow-dung, then remove and place it aside, to be used according as it may be most beneficial. They say that (according to the nature of the disease) it may be taken with one's food or administered as an errhine or an enema. In the case of enlargements of the abdomen due to *the derangement* of the humours, and of rheumatism of the limbs, it should be administered as a liniment, also in the case of sciatica, abdominal tumours due to *derangement of the* air, disorders of the womb, and pressure of the air downwards. It is also said to be beneficial in the case of colic and spleen. It is a tonic medicine composed by Vāḍvali, and is known by the name of Mūlaka (or 'radish') oil. It may be administered to men suffering from loss of their virile power, and to women desirous of offspring. (*Bower MS.*, pp. 108-9.)

The only other mention of him at present known, occurs in the *Kalyāṇa-Kāraka*, a medical treatise written by an unknown author at the court of the Eastern Chālukya King Viṣṇuvardhana. But there were five kings of the same name. Viṣṇuvardhana I reigned eighteen years from his installation as Yuvarāja in 615 A.D. He became independent sovereign of Vengi, and founded the Eastern branch of the Chālukya family in 630 A.D. Viṣṇuvardhana II, son of Indra Bhaṭṭāraka, reigned from 663-672 A.D.

BODHISATTVA

We are not certain as to who was Bodhisattva. It is not improbable that the venerable Buddha was so called. Lord Buddha is credited with many miraculous cures and in later times, many remedies were ascribed to him. In Sahet Mahet or Srāvastī, "to the north-east of the monastery of Jetavana, and therefore to the north of the pillars, there was a *stūpa* built on the spot where Buddha had washed the hands and feet of a sick monk and had cured his sickness." (*Archæological Report*, Vol. I, 1862-65, p. 341). "The legend attached to this spot (A holy place in Sahet Mahet called the "Wood of the Recovered Eyes") is sufficiently marvellous. Five hundred brigands having been blinded by order of King Prasenajita, attracted the commiseration of Buddha, who restored their sight. The five hundred men who had thus recovered their eye-sight, threw away their staves, or, according to Fa Hian, planted them in the ground, when they immediately took root, and grew to be a large grove, which was called the "Wood of the Recovered Eyes."

In the *Kangyur*, in Tibetan and Sanskrit (900 A. D.), there is said to be a treatise on medicine, the *Sūtra*, by Sākya Muni, founded on the *Suśruta Āyurveda Śāstra.*

"Sakya Munee was born in the year 598 B. C. He was descended from a princely Aryan family, who ruled over part of modern Oudh and was of the Kshettrya, or warrior caste. He was well educated, and until his

twenty-eighth year lived at his father's court. Becoming however disgusted with the licentiousness and frivolity which prevailed, unable to obtain religious consolation from the ceremonials or preachings of the Brāhmins, and deeply affected by the sin and sorrow which existed in the world, he suddenly quitted his family, and betook himself to the abode of certain holy Brāhmins, celebrated for their learning and austere rigour of their lives, in order to discover the true way to salvation. They did not, however, satisfy him; and he left them for entire seclusion, from which he did not emerge until he had arranged and perfected the principles of his new doctrine. After that, Boodh, or the Enlightened, as Sakya Munee now styled himself, wandered from place to place, preaching his own tenets, defying the Brāhmins, vanquishing them in arguments, and obtaining a great number of disciples......... His death occurred in 543 B. C.......... The main features of his creed were the subduing evil desire by contemplation, the practice of benevolence and charity, as means of overcoming earthly sin and sorrow, and obtaining a final reward by rest and absorption into the divine essence after death."

Meadows Taylor, *History of India*, pp. 44-45.

Buddha is said to have been in the Tuṣita heaven before his birth. He felt pity for the distressed world below and he resolved to deliver it from "the ocean of misery which throws up sickness as its foam, tossing with the waves of the old age, and rushing with the dreadful onflow of death."

The formula of Siṁhyamṛta butter is attributed to Bodhisattva by Cakrapāṇi Datta in the *Cakradatta*, p. 62:

सिंह्यमृतं घृतम् ।

पञ्चेद्वारि चतुर्द्रोणे कण्टकार्य्यमृताश्रतं ।
तवाग्निविफलावोषपूतिकत्वक्कलिङ्गकैः ॥
सकाश्मर्य्यविडङ्गैस्तु सिद्धं दुर्णाममेहनुत् ।
घृतं सिंह्यमृतं नाम बोधिसत्त्वेन भाषितम् ॥

Sivadāsa in commenting on Bodhisatva says:

बोधिसत्त्वेनेति योगिविशेषेण, अन्ये तु लोकनाथेनेत्याहुः ।

"Bodhisattva is the ṇame of a certain sage, others identify him with Lokanātha."

The opinion of Saugata is quoted in the *Nivandha saṁgraha* by Dallaṇācārya

सौगतमतमवलम्ब्य । p. 1760.

KĀŚYAPA THE YOUNGER

(6TH CENTURY B. C.)

Kāśyapa is a historical person, a contemporary of the venerable Buddha and the famous physician Jīvaka. Both Kāśyapa and Jīvaka are referred to have been skilful children's doctor. The formulæ quoted from Kāśyapa in the *Navanītaka* refer to children's diseases. The Sanskrit originals of the formulæ have already been printed under Kāśyapa, the Elder, Vol. I, pp. 183-185. Hoernle's translation of the formulæ are quoted here from the *Bower Manuscript.*

The Kāśyapas were three brothers who were fire-worshippers in the vedic form and had high reputation as hermits and philosophers. Gautama converted them at Uruvela. The example of the eldest brother Uruvela Kāśyapa was followed by the King Seniya Bimbisāra, who declared himself an adherent of Buddha.

There were many Kāśyapas, mentioned in Sanskrit literature, who are said to have studied the science of medicine. In the *Mahābhārata*, Ādiparva, Chapter 42, we find Kāśyapa Dhanvantari, a Brahmin proficient in toxicology and ophiology.

Once King Parikṣit went to hunt in a forest. He aimed at a deer, but the prey eluded his persuit. He lost his way and became much exhausted and very thirsty. He found a man whom he asked for information about the deer. Getting no reply, the king became annoyed, and, as he did not know him to be a sage absorbed in meditation, twined round his neck a dead snake as a garland. Parikṣit was cursed by sage Śṛṅgī, son of the

silent sage Samīka, in retaliation to this gratuitous insult to his father, that the king would die within a period of seven days, due to a bite by the snake-king Takṣaka.

On the seventh day as Takṣaka, dressed as a Brahmin, was going to kill Parikṣit, he met with Kāśyapa on the way and learnt from him that Kāśyapa's object was to treat Parikṣit after the snake-bite and thus save his life. Takṣaka challenged him to save a tree, which was just then reduced to ashes by his venom. Kāśyapa by his charms, mantras and medicine, restored the tree to life. There was a man on the tree who was reduced to ashes and was thus again brought to life. Takṣaka induced Kāśyapa to go home by presents and money. Kāśyapa by meditation came to know of the inevitable death of the king and went away.

Takṣaka contracted his body and entered into a fruit which was presented to the king. As he ate it, Takṣaka assumed his form, clung round his neck and killed him.

The Kāśyapa pills.

I

In the case of............the *physician* should repeatedly administer one pill to the child.

II

In cases of acute diarrhœa of children, the physician should give *to them* a pill. He should give it in honey mixed with rice water, and it should be made with the juice of Parūshaka (*Grewia Asiatica*) and with sugar and honey.

III

To a child attacked with vomiting, a physician should give a pill. It should be made with the juice of Guḍūchī (*Tinospora cordifolia*) and with sugar and honey; or it may be administered *made* with a clarified infusion of roasted iron-filings, and mixed with sugar and honey. Then *the child* will obtain ease.

IV

In the case of diarrhœa, due to *disordered* blood, the physician should give to the child a pill, made with the juice of the Pañcavalka (or set of five barks), or with rice-water, mixed with sugar and honey. Or it may be made with the blood of a hare, or of an antelope, or a deer, mixed with honey.

V

In the case of retention of discharges, the physician should give to the child a pill made with molasses *diluted with* water or the juice of the three myrobalans.

VI

In the case of fetid diarrhœa, the physician should give to the child a pill made with whey, or with tamarind juice.

VII

In the case of gravel, stone, strangury, and morbid secretion of urine, the doctor should give to the child a pill, made with honey and clear spirits of rice; or it may be given, *made* with suitable medicated liquor. The *child* will then obtain relief; so says Kāśyapa. By this

means worms that live in the intestines will be quickly expelled; relief will be given to headache, and vomiting will be checked. If the *child's* anus is infested with worms, let it be smeared with the pill; then he will obtain relief: such is the dictum of Kāśyapa.

VIII

In the case of unrecognised diseases let the physician give a pill together with tepid water, such as is a remedy against all diseases. With due regard to the welfare *of the patient*, a doctor should adopt various kinds of treatment; and having regard to the strength or weakness of the children, and to the time and season, he should apply the five-fold treatment to their wet-nurses, that is to say, *the two kinds of* purgatives, emetics, and *the two kinds of* oily enemas.

IX

In the case of gripes the physician should give a pill to the child, made with pig's excrement and rice-water, and he should give with it a draught of sugar and honey. On drinking it, the child will obtain ease: such is the dictum of Kāśyapa.

X

In cases of hiccough, asthma and cough, the physician should give a pill, made with citron or with sanchal-salt and spices.

XI

To a child which is troubled with worms, the physician should give a pill, made with pomegranate-water, and honey, or with clear spirits of rice. He may also give

errhines, linctuses, and spiced vegetable dishes, also a gruel may be given as light food.

XII

In the case of severe jaundice or other kinds of morbid pallor, and of swellings, the physician should give a pill, made with a decoction of Pīlu (*Salvadora persica*).

XIII

In the case of diphtheria, inflammation of the palate, goitre, and ranula, *the physician* should give a pill in a pulverised state, and he should lance the gums. In this way the child's teeth grow with ease, and its swelling is reduced; its diseases also are relieved, and it returns to health.

XIV

In the case of ringworm, *different* skin-diseases, leucoderma, eczema, psoriasis, and *in short* in *all* diseases which have their seat in the skin, the *physician* should give a pill, made with powders of Kampilya (*Mallotus philippinensis*) and Guḍikā (*Abrus precatorius*), and rubbed into a paste with mustard-oil. With this *paste* he should plaster the patient, and douche him with cow's urine in a tepid state, or with the juice of Khadira (*Acacia catechu*), or with a decoction of nīm. Then *the patient* will become well.

XV

To a child which is attacked by any morbid change in its appearance, by the Pūtanā demon, or by any other demoniac possession, *the physician* should give a pill made with goat's urine, or he should plaster it with the pill powdered and made into a paste with the urine. Then any demoniac possession, very violent though it be, will be relieved.

XVI

In the case of severe pains in the side, the physician should give a pill to the child, made with the juice of Kulattha (*Dolichos uniflorus*), or with the broth of meat. Depuratory remedies *also* should be administered to the wet-nurses. This will relieve any violent disorder of the humours, and the child will quickly recover strength and colour.

Bower Manuscript, pp. 170-72.

JĪVAKA.

(6th Century B. C.)

Jīvaka was the well-known physician of Buddha's time. He was the physician-in-ordinary to King Bimbisāra. He was appointed to undertake medical attendance, not on the king and his women only, but also on the venerable Buddha and his Order. In the *Mahāvagga,* he is said to be the son of Salāvatī, the courtezan of Veṣālī. As regards his birth, he is said to be an illegitimate son of Prince Abhaya and grandson of King Bimbisāra according to one version while according to another he was an illegitimate son of King Bimbisāra himself and a younger brother of Prince Abhaya. The boy was forsaken by the mother and Prince Abhaya brought him up in the royal palace, and so he was called Komarebhakka (*Kumarena Posapito*). The etymology of the term is fanciful, as the title Komarobhṛtya (Pali, Komarabhacca) or "Children's doctor," which clearly indicates him as having been particularly skilful in paediatrics, is derived from one of the eight divisions of the science of medicine — *Kaumārabhṛtya,* and it really means "Master of the Kaumārabhṛtya Science." He learned the science of medicine from a world-renowned physician, Ātreya, at Takṣaśilā. He studied there for seven years, and satisfied his teacher. Many wonderful cures are related of him. He set out for Rājagṛha at Sāketa (Oudh), he cured the Śeṭṭhi's wife who had been suffering for seven years from a disease in the head by once giving her medicine through the nose, and thus earned a good deal of money. He reached Rājagṛha, cured the Magadha

king Seniya Bimbisāra of a fistula by one anointing, and was appointed physician to the king and his seraglio, and the Buddha fraternity of Bhikṣus with the Buddha at its head. Next he performed a cranial operation on a Śeṭṭhi at Rājagṛha. He ordered the Śeṭṭhi "to lie down on his bed, tied him fast to his bed, cut through the skin of the head, drew apart the flesh on each side of the incision, pulled two worms out (of the wound) and showed them to the people. He closed up the sides of the wound, stitched up the skin on the head, and anointed it with salve," and enjoined perfect rest for three weeks.

Next he performed a laparotomy on a Śeṭṭhi's son at Benares: he tied him fast to a pillar, placed his wife in front of him, cut through the skin of the belly, drew the twisted intestines out, put the intestines back (into their right position), stitched the skin together, and anointed it with salve. His next patient was King Paggota (of Uggene) who was suffering from jaundice, and who was soon cured of his malady. He thus earned a fortune by his marvellous cures and he helped the Bhikṣus with his riches. Jīvaka is referred to in the "*Sūtra of the Fruit of Asceticism*" as inducing Ajātaśatru to visit Buddha. Tradition assigns him to the court of King Ajātaśatru and makes him a contemporary and friend of Buddha.

The following formulæ are ascribed to Jīvaka :—

1. In the *Bower MS.* the following formula for diseases of children occurs :—

भार्गीं सपिप्पली पाठा पयस्या मधुना सह ।
श्लेष्मिकाया लिह्येच्छर्द्यां इति होवाच जीवकः ॥

Verse 1081, pp. 74-75.

"Bhārgī (*Clerodendron siphonanthus*), long pepper, Pāṭhā (*Stephania hermandifolia*), Payasyā (*Gynandropsis

pentaphylla), together with honey, may be used as a linctus against emesis due to deranged phlegm. So says Jīvaka."

Bower MS. II, p. 176.

2. In the *Cakradatta*, Saureśvara Ghṛta is ascribed to Jīvaka. Śivadāsa explains Jīvaka as

जीवो बृहस्पति:, स्वार्थे क: ॥ p. 226.

Saureśvara Butter.

सौरेश्वरघृतम् ।

सुरस्नो देवकाष्ठञ्च त्रिकटुत्रिफले तथा ।
लवणान्यथ सर्व्वाणि विड़ङ्गान्यथ चित्रकम् ॥
चविका पिप्पलीमूलं गुग्गुलुर्हवुषा वचा ।
यवाग्रजञ्च पाठा च शट्यं लाङ्गदारकम् ॥
कल्कैश्च कार्षिकैरेभिर्घृतप्रस्थं विपाचयेत् ।
दशमूलीकषायेण धान्ययूषद्रवेण च ॥
दधिमण्डसमायुक्तं प्रस्थं प्रस्थं पृथक् पृथक् ।
पक्वं स्यादुद्धृतं कल्कात् पिबेत् कर्षद्वयं हवि: ॥
श्लीपदं कफवातोत्थं मांसरक्ताश्रितञ्च यत् ।
मेदाश्रितञ्च पित्तोत्थं हन्यादेव न संशय: ॥
अपचीं गण्डमालाञ्च अन्त्रवृद्धिं तथार्व्बुदम् ।
नाशयेन्नाड़ीदोषं श्वयथुं गुदजानि च ॥
परमाग्निकरं हृद्यं कोष्ठक्रिमिविनाशनम् ।
घृतं सौरेश्वरं नाम श्लीपदं हन्ति सेवितम् ।
जीवकेन कृतं ह्येतद्रोगानीकविनाशनम् ॥

3. Another formula, ascribed to Jīvaka, is quoted by commentators,—

द्राक्षा दुरालभा कृष्णा तुगा कर्कटकी जया ।
एषां श्लक्ष्णानि चूर्णानि योजयेन्मधुसर्पिषा ।

कासश्वासज्वरहरं विशेषात् तमकं जयेत् ।
निर्म्मितं जीवकेनेदं कुमाराणां सुखावहम् ॥

In the *Sumaṅgala vilāsinī* (the commentary in the *Dīgha Nikāya* of the *Sutta Piṭaka,* written by Buddhaghosa), we find interesting material for the study of the life of Buddha and his contemporaries. It contains the story of Jīvaka but shows a popular version of it. It differs from the accounts as preserved in more reliable sources.

Jīvaka is referred to in the *Sūtra of the Fruit of Asceticism* as inducing Ajāṭaśatru to visit Buddha. "The Sūtra relates how king Ajātaśattu of Magadha in the 'Lotus night,' that is in the full moon of October, the time when lotus blooms, is sitting in the open air, surrounded by his nobles on the flat roof of his palace. 'Then,' as it is recorded in that text, 'the king of Magadha, Ajātaśattu, the son of the Videha princess, uttered this exclamation : 'Fair in sooth is this moonlight night, lovely in sooth is this moonlight night, grand in sooth is this moonlight night, heart-enchanting in sooth is this moonlight night, happy omens in sooth giveth this moonlight night. What Samana or what Brahmana shall I go to hear, that my soul may be cheered when I hear him ?' One counsellor names this and another that teacher ; but Jivaka, the king's physician, sits on in silence. Then the king of Magadha, the Ajātaśattu, the son of Videha, spake to Jīvaka Komarabhacca : 'Why art thou silent, friend Jīvaka ?' 'Sire, in my mango grove he resteth, the exalted, holy, supreme Buddha, with a great band of disciples, with 300 monks. Of him, the exalted Gotama, there spreadeth through the world loudly praise in these terms : He, the Exalted One, is the holy, supreme Buddha, the wise, the learned, the blessed, who knoweth the universe, the highest, who tameth man like

an ox, the teacher of gods and men, the exalted Buddha. Sire, go to hear him, the Exalted One ; perchance, if thou hearest him, the Exalted One, thy soul, O sire, may be refreshed '—and the king orders elephants to be prepared for himself and queens, and the royal procession moves with burning torches on the moonlight night through the gate of Rājagaha to Jīvaka's mango grove, where Buddha is said to have held with the king the famous discourse 'On the Fruits of Asceticism' at the end of which the king joined the church as a lay member ! "

Oldenburg's *Buddha*, p. 147.

For an account of the life of Jīvaka, we have quoted from—

Mahāvagga, Ch. VIII, Transl. S.B.E., Part II, p. 171.
Hardy's *Manual of Buddhism*, Ch. VII, of. 20, p. 244.
Schiefner's *Tibetan Tales*, Ch. VI, pp. 92-109.
Beal's *Buddhist Records*, Vol. I, Introduction, lix. and Vol. II, p. 152.
Oldenburg's *Buddha*, p. 147.

In the *Tibetan Tales*, translated by Schiefner from the Tibetan of the *Kah-gyur* into German, and from it done into English by Ralston, Jīvaka is said to be an illegitimate son of King Bimbisāra. Jīvaka's mother left the boy concealed in a chest before the gate of the royal palace.

"When it was opened a boy was seen inside it. The king asked if the child was alive or dead. He was told that it was alive. Then the king recognised the seal and the robe, and he made over the child to Prince Abhaya. The prince brought him up, and as the king had asked if he was alive, and as Prince Abhaya had looked after his maintenance, the boy received the name of Jīvaka Kumārabhaṇḍa.

When Jīvaka had grown up, he was sitting one day conversing with Abhaya. Abhaya said that it was incumbent on them to learn some craft, whereby they might gain their bread later on.

* * * * *

Jīvaka also, having seen a white-clad physician, surrounded by several men clad in white, entering the king's palace, asked who that was.

'He is a physician,' was the reply.

'What does he do?'

'He cures.'

'What does he earn?'

'When he cures a patient he receives his fee; but if the patient dies, he receives nothing, for nothing is given.'

Thereupon Jīvaka resolved to study the healing art. He went to his father and said, 'O king, allow me to study the healing art.'

'O son, you are a king's son. What do you want to do with the healing art?'

'O king, kings' sons are in the habit of learning all arts.'

'In that case, O son, learn this art.'

So Jīvaka began to study the healing art.

When he had studied it well, but had not as yet learnt how to open skulls, he had recourse to the king of physicians, Ātreya in Takshaśilā, of whom he had heard that he understood the art of skull-opening. Going to the king, he told him that he was about to journey to Takshaśilā.

'What for?'

'The king of physicians, Ātreya, lives there, who understands the art of opening the skull. It is in order to learn that art that I wish to go there.'

'Do you desire, O son, to make a living thereby?'

'O king, a man must either not study the art of healing at all, or he must study it thoroughly.'

'In that case, O son, go thither.'

The king wrote a letter to king Pushkarasārin, saying, 'My son is going to Ātreya in order to study the healing art. Provide him with all things which he may require.'

In the course of time Jīvaka arrived at Takshaśilā, and Pushkarasārin, after reading the letter, handed him over to Ātreya, to whom he gave orders to instruct in the healing art the prince who had come there on his account. When Ātreya began to teach him, Jīvaka mastered everything excellently at the slightest intimation. Now Ātreya was wont, when he visited a patient, to take a young Brahman along with him. One day he took Jīvaka also, gave him directions to administer such and such remedies, and then went away. Jīvaka thought, 'In the present case the master has made a mistake. If the patient takes this medicine, he will die this very day. As the remedy which the master has prescribed is not good, I will contrive an expedient.' So he left the house along with Ātreya, and said when he came back again, 'The doctor has told me not to give the medicine which he has prescribed but such and such a remedy.' When the patient had been treated in this way, he became better. The next time Ātreya visited the patient, after asking how he was getting on, he gave directions that the same medicine should be given to him on the following day. Being asked whether he meant the medicine which he had prescribed first or that which he had afterwards ordered, he said, 'What did I prescribe first, and what afterwards ?'

He was told, 'You prescribed the one when you were present here; about the other you gave orders to Jīvaka.' He said to himself, 'I made a mistake. Jīvaka is

endowed with great insight.' Then he said that the medicine which Jīvaka had prescribed was to be given.

Ātreya became well pleased with Jīvaka, and took him along with him wherever he went. The Brahmans' sons said, 'O teacher, you are well pleased with him because he is a king's son, and you bestow instruction upon him, but none upon us.' He replied, 'That is not the case. Jīvaka possesses great intelligence, and he is able to comprehend intuitively whatever I indicate to him.' They said, 'O teacher, how do you know this ?' He said to the Brahmans' sons, 'Go and ask the price of various commodities, you of such a one, you of such another.' And having so spoken he sent them off to the market. He also gave orders to Jīvaka to ask the price of a certain article. The Brahmans' sons did as they were bid. Jīvaka did likewise. But then he said to himself, 'Suppose the master asks the prices of other wares, what shall I be able to reply ? I will make myself acquainted with the prices of other commodities as well.' When they had all returned to their teacher, they rendered an account of those things which they had been ordered to do. Then Ātreya began to ask the price of articles which he had not mentioned, saying, 'O Brahman's son, what does this or that commodity cost ?' He whom he questioned replied that he did not know. In like manner did the others make reply when he questioned them. But Jīvaka, when he was asked, told him the price of every kind of goods.

'O Brahmans' sons,' said Ātreya, 'have ye heard ?'

'We have heard.'

'Behold, this is the reason why I said that Jīvaka, as he is possessed of remarkable insight, intuitively comprehends any matter on a slight intimation being given to him. I will give you yet another proof of this.'

Then he said to his pupils, 'Go to the pine-hill, and fetch from it that which is no remedy.' They went thither, and each of them brought away that which he thought was no remedy. But Jīvaka reflected that there is scarcely anything which is not a remedy, so he brought away only a knot from a reed and a morsel of stone. Halfway back he met a herd-girl, who was carrying a jug of curdled milk and a leavening pot, and who was intending to go to Ātreya, as she was suffering greatly with her eyes Jīvaka asked her where she was going. When she had told him, he showed her a remedy which was near at hand. She applied it, and was cured at once. Full of joy thereat she said, 'Take this pot and this jug of curdled milk.' He accepted the pot, but he gave her back the jug of curdled milk. Then he went on his way carrying the pot.

Now the Brahmans' sons saw some elephant tracks in the middle of the road, and took to inspecting them. When Jīvaka came up with them, he asked what those marks were. 'Footprints of an elephant,' they replied. He said, 'Those are the footprints of an elephant, not male but female, blind of the right eye, and about to bring forth young to-day. On it a woman was riding. She too is blind of the right eye, and she will bear a son to-day.'

When they had all returned to Ātreya, each of them showed what he had brought away with him. Ātreya said, 'O Brahmans' sons, all these things are remedies. This one is of use in such and such an illness, and the others in other illnesses.' When Jīvaka was asked what he had brought, he said, 'O teacher, all things are remedies; there exists nothing which is not a remedy. However, I have brought with me the knot of a reed, a morsel of stone, and a leavening pot.'

'Of what use are these things?'

'If a man is stung by a scorpion, he can be fumigated with the reed knot and healed with the leavening pot, and with the morsel of stone can a pot of curdled milk be broken at harvest-time.'

Âtreya laughed. The Brahmans' sons thought that the teacher was displeased with him, so they said, 'O teacher, do you suppose that is all? We saw the track of an elephant in the middle of the road, and Jīvaka declared that the track was that of a female elephant, blind of the right eye and big with young, and that it will bring forth a young elephant to-day; and also that a woman had been seated upon it, who was also pregnant and blind of the right eye, and who will give birth to-day to a son.'

Âtreya asked, 'O Jīvaka, is this true?'

'Yes, O teacher.'

'How did you know whether the footprints were those of a male or of a female elephant?'

'O teacher,' replied Jīvaka, 'how could I, who was brought up in a royal family, help knowing that? The footprints of a male elephant are round, those of a female elephant are oblong.'

'How did you know that she was blind of the right eye?'

'Because she had eaten the grass which grew on the left side only.'

'How did you know that she is big with young?'

'Because she had pressed hard with her feet.'

'How did you know that she will give birth to a male foal?'

'Because she pressed hardest on the right side.'

'How did you know that a woman had been riding on the elephant?'

'From her track on the road when she alighted.'

'How did you know that she was blind of the right eye?'

'Because as she walked she plucked the flowers which grew on the left side only.'

'How did you know that she was with child?'

'Because the heels of her feet had made the deepest impression. All this is so, but if the teacher does not believe me, let him send one of the Brahmans' sons to the inn.'

Ātreya sent some of them there, and all turned out to be just as Jīvaka had said. Then Ātreya said to the Brahmans' sons, 'O Brahmans' sons, have ye comprehended? After such a fashion is Jīvaka's intelligence remarkable.'

Jīvaka had learnt the whole art of healing, with the exception of the operation of skull-opening. Now a man who was afflicted by a cerebral malady came to Ātreya and asked him to treat him. Ātreya replied that the man must dig a pit that day and provide it with dung, and that next day he would take the case in hand. When Jīvaka heard this, he went to him and said, 'O friend, all that I have learnt have I learnt for the benefit of mankind. As I have not yet learnt the operation of skull-opening, hide me away so that I may see how you perform it.' Ātreya promised to do so, and showed him a place to hide in.

When Ātreya came, he placed the man in the pit, opened his skull, and was about to seize the reptile with his pincers, when Jīvaka cried out, 'O teacher, be not hasty in seizing it; otherwise this son of a good family might die to-day.'

'Are you there, Jīvaka?' asked Ātreya.

'Yes, teacher,' he replied.

'How then ought I to seize the reptile?'

'O teacher, warm the pincers and touch its back therewith. Then, if the reptile draws its arms and feet together, give it a toss out.'

When all this had been done the man was cured.

Then Ātreya said, 'O Jīvaka, go and bathe, and then come to me. As I am much pleased, I will communicate to you after what fashion the skull is opened.'

Jīvaka bathed, and Ātreya showed him after what fashion the skull ought to be opened. Then Ātreya said, 'O Jīvaka, as I earn my bread thereby, do not practise the art in this country.'

'O teacher, I will act accordingly.'

With these words Jīvaka paid his respects to Ātreya. Then he went to king Pushkarasārin, and informed him that, as he had now learnt the art of healing, he was about to take his departure.

Now there were in the borderland at that time some enemies of Pushkarasārin named Pāṇḍavas. Then said the king, 'O Jīvaka, my enemies the Pāṇḍavas are in the borderland; bring them to discomfiture by the force of your intelligence, and afterwards come back here. Then will we proceed after the fashion of the world.' Jīvaka promised to do so. As soon as a fourfold army had been equipped, he set out, discomfited the Pāṇḍavas of the borderland, took hostages and tribute from them, and then, having returned safely, handed over to the king what he had taken. The king was greatly pleased, and bestowed presents on Jīvaka, as Jīvaka did on Ātreya.

Jīvaka journeyed by degrees to Bhadraṁkara, and having arrived in that city, spent the summer there. After learning there the Śāstra, 'Language of all Creatures,' he departed from Bhadraṁkara. Seeing a man carrying a load of wood to the city, of whom nothing was

left but skin and bone, and the whole of whose body was dropping sweat, he said to him, 'O friend, how came you into such a plight?' The man replied, 'I know not. But I have got into this state since I began to carry this load.' Jīvaka carefully inspected the wood, and said, 'Friend, will you sell this wood?'

'Yes!'

'For how much money?'

'For five hundred Kārshāpaṇas.'

Jīvaka bought the wood, and when he had examined it, he discovered the gem which brings all beings to belief. The virtue of the gem is of this kind: when it is placed before an invalid, it illuminates him as a lamp lights up all the objects in a house, and so reveals the nature of his malady.

When Jīvaka had gradually made his way to the Udumbara land, he found there a man who was measuring with a measure, and who, when he had finished measuring, inflicted a wound upon his head with the measure. When Jīvaka saw this, he asked him why he behaved in that way.

'My head itches greatly.'

'Come here and I will look at it.'

The man lay down and Jīvaka examined his head. Then he laid on the man's head the gem which brings all beings to belief, and it immediately became manifest that there was a centipede inside. Thereupon Jīvaka said, 'O man, there is a centipede inside your head.' The man touched his feet and said, 'Cure me.' Jīvaka promised to do so, but he thought, 'I will act according to the words of the teacher.' So he said, 'O man, dig a pit to-day and have dung in readiness. I will take your case in hand to-morrow.' The man touched his feet and went away. Next day Jīvaka placed the man

in the pit, opened the skull with the proper instrument, touched the back of the centipede with the heated pincers, and then, when the centipede drew its arms and feet together, he seized it with the pincers and pulled it out. Thereupon the patient recovered. The man gave Jīvaka five hundred Kārshāpaṇas, which he sent to Ātreya.

After this Jīvaka came to the Rohitaka land. A householder had died there who had possessed a park with beautiful flowers, fruits, and water, and who, as he had been excessively fond of the garden, had been born again there among the demons. When his son became master of the house, he appointed a certain man to watch over the park. The watchman, however, was killed by that demon, as was also a second watchman, after which the son of the deceased householder abandoned the park. Thereupon a dropsical man, whom all the doctors had given up, came to that park and took up his quarters there for the night, thinking that it would not much matter if the demon were to kill him. Now it happened that Jīvaka also spent the night in this park. The demon began to threaten the dropsical man. Then stepped forward the Dropsy and said, 'As I have already taken possession of this man, wherefore do you threaten him? Is there no one here who will fumigate you with the smoke of goats' hair? That would make you fly twelve yojanas away?' The demon replied, 'Is there no one here to give you radish-seed pounded and beaten up in butter? Thereby would you be broken to pieces." Jīvaka heard all this, and next morning he visited the householder, and asked him why he had abandoned the park which was so rich in flowers, fruits, and water. The householder told him all that had occurred. Then said Jīvaka, 'O householder, fumigate the park with the smoke of goats' hair. Then will the demon fly twelve

yojanas away.' The householder did so, and the demon flew twelve yojanas away. This householder also gave five hundred Kārshāpaṇas to Jīvaka, who sent them as before to Ātreya.

Afterwards Jīvaka asked the dropsical man why he abode in the demon-haunted park. The man told him everything that had occurred. Jīvaka said to him, 'Swallow radish-seed pounded and beaten up in butter, and you will recover.' The man took the remedy and recovered his health. This man also gave five hundred Kārshāpaṇas to Jīvaka, who, as before, sent them to Ātreya.

Jīvaka gradually made his way to Mathurā, where he rested under a tree outside the city. Now it had come to pass there that a wrestler was smitten by an antagonist, and his bowels were displaced, so that he died and was carried out to be buried. A vulture and her little ones had their nest on a tree, and one young vulture said, 'Mother, give us flesh.' She replied, 'Children, where is flesh to be found?' The young birds said, 'Mother, as that Malla who was smitten in wrestling is dead and has been carried out, flesh is to be found there where he is.'

'O children, the king of doctors, Jīvaka, had come here, and will set him to rights again.'

'Mother, in what manner will he set him to rights?'

'By applying a certain powder to his bowels.'

Jīvaka overheard all this. So he arose and went to where the corpse was, and inquired, saying, 'Honoured sirs, whom have ye here?'

'A man who died after being struck down while wrestling,' was the reply.

'Lay him down that I may look at him,' said Jīvaka.

The dead man was laid down, and Jīvaka placed on

his head the gem which brings to belief. Perceiving that the man's entrails had been displaced, he blew some powder into the body through a hollow reed, and as soon as the powder had reached the entrails the man recovered. This man also gave five hundred Kārshāpaṇas to Jīvaka, who, as before, sent them to Ātreya.

Now there was in Mathurā a householder who had a wife of consummate youth and beauty, whom he loved exceedingly. After his death he was born again as a reptile in the lower part of his wife's body .... When she heard that the physician Jīvaka had arrived she went to see him, and said that she was ill, and that he must treat her .... He ordered her to lay aside her garments, and then he expelled the worm in the way in which, as will presently be described, he got rid of the centipede which had crept into a man's ear. Whereupon the patient recovered. As her desires were enhanced by passion, she made overtures to him, but he shut his ears and said, "You seem to me like a Rakshasī. I, who have cured you, am contented with having done so." She also gave him five hundred Kārshāpaṇas, which likewise he sent to Ātreya.

After this Jīvaka went on by degrees and reached the shore of the river Yamunā. There he saw a corpse which, when the fish twitched the sinews of its heels, opened its eyes and smiled. Observing all this, he became aware of the connection which exists between the sinews and the rest of the body.

Having gradually made his way to Vaiśālī, he found there a wrestler the ball of whose eye protruded in consequence of a blow from a fist. Jīvaka paid him a visit, pulled the sinews of his heel, and restored the eye to its right place. This man also gave him five hundred Kārshāpaṇas, which he gave to Abhaya's mother.

At Vaiśālī there lived a man into whose ear a centipede had crept, and had therein given birth to seven hundred young ones. Tormented by his pains in the ear, this man went to Jīvaka and intreated him to cure him. Jīvaka said to himself, 'Hitherto I have acted in accordance with my teacher's instructions, but now I will act according to my own intelligence.' He said to the man, 'Go and make a hut out of foliage, carpet it with blue stuff, place a drum underneath, and make the ground warm.' The man provided everything as he was told. Then Jīvaka made the man lie down, sprinkled the ground with water, and beat the drum. Thereupon the centipede, thinking that the summer was come, crept out. Then Jīvaka placed a piece of meat on the ear. The reptile turned back, but presently came out again with its young ones, and they all laid hold of the piece of meat. Whereupon Jīvaka flung it into the flesh-pot, and the man recovered his health. He gave Jīvaka five hundred Kārshāpaṇas, and Jīvaka gave them to Abhaya's mother.

After a time Jīvaka came to Rājagṛha, and King Bimbisāra, hearing of his arrival, ordered Prince Ajātaśatru to go out to meet his elder brother. The prince set out on the way. But when Jīvaka heard that Prince Ajātaśatru was coming to meet him, he reflected that if he consented to this reception, Ajātaśatru, when he became king, might do him some harm. So he turned back, and entered the city by another gate.

On another occasion, when Jīvaka was strolling along surrounded by a great crowd, a Brahman who was afflicted with an eye disease accosted him, and begged him to prescribe a remedy. He replied angrily, 'Sprinkle the eye with ashes.' The man, who was of a simple nature, did as he was told, and he became well.

Another man, also afflicted with an eye disease, was on his way to visit Jīvaka, when the Brahman saw him and asked him where he was going. When the man had told him, the Brahman said, 'What need have you of Jīvaka? Do what he told me to do.' The man gave heed to the words of the Brahman, sprinkled his eye with ashes, and became blind.

At another time, a tumour formed on the crown of King Bimbisāra's head. He ordered his ministers to summon the physicians. The ministers did so, and the king told the physicians to treat the tumour. They said, 'O king, as the great physician Jīvaka is here, why should we deal with it?' So the king ordered Jīvaka to be summoned. When he had been introduced, the king asked him to undertake the case. He consented to do so, on the condition that he should be allowed to give the king his bath. Then he anointed the tumour with myrobalan and with ripening substances, and he poured over it five hundred jugs of water in which such substances had been infused. When it was ripe he secretly touched it with a razor and squeezed it out. Then he applied healing remedies, and poured over it five hundred jugs of water in which such substances had been infused. Whereupon the wound healed so completely that the skin and the hair were perfectly even. When the king's bath was finished, he said that Jīvaka was now to begin the operation. Jīvaka replied, 'O king,' be pleased to partake of food.' When the king had eaten, he again called upon Jīvaka to proceed. 'O king said Jīvaka, 'the operation has been performed.' The king would not believe this, but when he felt with his hand, he could not find the place where the hurt had been. Moreover, when he took a mirror and looked in it, he could see nothing. He asked his wife, but neither

could she find the place where the hurt had been. The king was greatly astonished, and he said to his ministers, 'Honoured sirs, appoint Jīvaka king of the physicians.' But the man who had become blind said, 'O king, is it from love towards your son or on account of his knowledge of things that you give him this appointment?' The king replied, 'On account of his knowledge of things.' The blind man said, 'However this may be, he has not cured me.' Jīvaka said, 'O man, I have never seen you before; how, then, could I have cured you?' The blind man replied, 'That is true; but he to whom you did prescribe a remedy taught me what to do.'

'What did he teach you to do?'

'Such and such things.'

'Your nature and that man's nature are different,' said Jīvaka. 'Now do this and that, and you will be made whole.'

The man acted accordingly and was made whole. Then he said, 'O king, be pleased to let Jīvaka be appointed king of the physicians.' So Jīvaka was seated upon an elephant, and with great pomp was installed king of the physicians.

There lived in Rājagṛha a householder who suffered from a swelling of the glands, and had been given up by all the physicians. He resolved to go to Jīvaka. If he could be cured by him, well and good; if not, then he was ready to die. He came to Jīvaka and entreated him to cure him. Jīvaka said that the remedies which his case required were hard to find. Thus the man thought, 'As even Jivaka has given me up, what is there for me to do? As my time has come, I will die of my own accord.' So he went away to the cemetery. Now a corpse was being burnt there,

and an ichneumon and a lizard, which were fighting with one another, fell into the fire. Being tormented by hunger, he devoured them both. Then he drank some rain-water which he found in the cemetery, and afterwards he betook himself to a cattle-shed in the neighbourhood of the cemetery, where he fed upon kodrava porridge and sour milk mixed with butter. Thereupon the tumour gave way, and he, after it had discharged upwards and downwards, was restored to health.

At another time Vaidehī suffered from a tumour in the groin. She communicated the fact to the king, who ordered Jīvaka to cure his stepmother. Jīvaka undertook the case, prepared a poultice, and asked her to sit down upon it. After examining the poultice on which she had sat, he perceived where the diseased spot was. Then he applied maturing means, and when he saw that the tumour was ripe, he concealed a lancet in the poultice, and gave directions to the queen-mother as to how she was to sit down upon it and rise up again. She acted accordingly, and the tumour gave way as soon as it was pricked by the lancet. He then caused it to be washed with bitter water mixed with healing substances, and applied healing substances to it, after which she became well.

Jīvaka went to the king, who asked him if he had healed his step-mother. He replied that he had done so.

'But you have not looked upon her without her clothing?'

'No.'

'How then did you manage?'

When Jīvaka had described what he had contrived, the king marvelled greatly, and gave orders to the ministers to install Jīvaka a second time as king of the physicians.

But the man with the swelling of the glands, to whom Jīvaka had said that it would be difficult to find a remedy for his ailment, asked the king whether he had ordered Jīvaka to be installed as king of the physicians out of love for his son or on account of that son's knowledge of things. The king replied, 'On account of his knowledge.'

'However this may be, he has not cured me.'

'O man,' said Jīvaka, 'I did not undertake your case. I merely said that it would be difficult to find you a remedy.'

'What is the remedy in my case?' asked the man.

'If on the fourteenth day of the waxing moon,' replied Jīvaka, 'a fair-haired man dies and is burnt at the cemetery; and if at that time an ichneumon and a lizard are fighting with one another and fall into the fire; and if you eat both of them, and then drink of the water of the rain poured down by Mahesvara on the cemetery; and if you afterwards partake of kodrava porridge and curdled milk mixed with butter, in that case you will recover. It was because I thought of all this that I told you that the remedy would be a difficult one to find.'

Then the man said, 'Your knowledge is excellent, for these are the very things of which I have partaken.' And he joyfully exclaimed, 'O king, as Jīvaka deserves to be king of the physicians, let him be appointed to that office.'

And so Jīvaka was for the second time installed as king of the physicians.

At the time when Ajātaśatru, impelled by Devadatta, the friend of vice, deprived of his life his father, the lawful king, he fell ill with an internal tumour. He called upon the physicians to cure him. They replied,

'O king, as your elder brother is here, Jīvaka, the king of the physicians, wherefore should we cure you?' So the king told his ministers to call in Jīvaka. This was done, and the king charged him to remove the tumour, which he undertook to do.

Jīvaka reflected that the tumour might yield to one of two influences, either that of excessive joy or that of excessive wrath. And that as it would be impossible to arouse excessive joy within so sinful a man, it would be necessary at all risks to excite in him excessive wrath. So he told the king that he could heal him, provided that the king would feed on Prince Udajibhadra's flesh.

When the king heard this he became furious, and cried, 'Very good! I have killed my father, and you want to put Udajibhadra to death. Then if I die of this complaint you will be king.'

Jīvaka replied, 'Such are the means of effecting a cure; in no other way can I restore you to health.'

When the king had given his consent, Jīvaka brought Prince Udajibhadra before the king, robed in all stately array, and said, 'O king, take pains to look well at Prince Udajibhadra, for after this you will not be able to see him again.' Having thus exhibited him, he took him to his own house, and there he hid him away.

He then went to the cemetery of Śitavana in search of human flesh. There was no lack of corpses there, and from one of these corpses he took some flesh and carried it away with him. This he prepared with the most excellent materials, and then he served it up to the king at dinner-time. When king Ajātaśatru had received the bowl of flesh-broth, and was preparing to partake of it, Jīvaka seized it, hit him over the head with it, and said to him, 'O evil-doer, you have taken the life of

your own father, and now you want to feed on the flesh of your own son.'

The king cried in his wrath, 'If this be so, why have you put him to death?'

As he thus broke out in anger, his tumour gave way, and discharged upwards and downwards, its contents coming to light mixed with blood from the wound. When the king saw that, he fell fainting to the ground. But after he had been sprinkled with water he came to himself, and then, when he had bathed and partaken of strengthening nourishment, he recovered his health.

After that, Jīvaka brought before the king Prince Udajibhadra arrayed in all state, and touched the king's feet and said, 'O king, here stands Prince Udajibhadra. I would not deprive an ant of its life, not to speak of the prince. But as it was only by this contrivance that the king's life could be saved, therefore did I contrive it.' The king marvelled greatly, and gave orders to his ministers to install Jīvaka for the third time as the king of the physicians. The ministers set him upon an elephant and with great pomp installed him for the third time as king of the physicians."

Tibetan Tales, pp. 92-109.

The Story of Jīvaka as narrated in the Mahāvagga.

" EIGHTH KANDHAKA.

(The Dress of the Bhikkus.)

4. And the courtezan Sâlavatî, when the child in her womb had reached maturity, gave birth to a boy. And the courtezan Sâlavatî gave orders to her maid-servant (saying), 'Go my girl, put this boy into an old winnowing basket, take him away, and throw him away

on a dust-heap.' The servant accepted this order of the courtezan Sâlavatî (by saying), 'Yes, Madam,' put that boy into an old winnowing basket, took him away, and threw him away on a dust-heap.

At that time a royal prince, Abhaya by name,[1] went betimes to attend upon the king, and saw that boy, around whom crows were gathering. When he saw that, he asked the people: 'What is that, my good Sirs, around which the crows are gathering?'

'It is a boy, Your Highness.'[2]

'Is he alive, Sirs?'

'He is alive, Your Highness.'

'Well, my good Sirs, bring that boy to our palace and give him to the nurses to nourish him!'

And those people accepted that order of the royal prince Abhaya (by saying), 'Yes, Your Highness,' brought that boy to the palace of the royal prince Abhaya, and gave him to the nurses (saying), 'Nourish (this boy).'

Because (the people had said about this boy to Abhaya), 'He is alive' (*g* î v a t i), they gave him the name of *G* î v a k a; because he had been caused to be nourished by the royal prince (*kumârena posâpito*), they gave him the name of *K o m â r a b h a k k a*.[3]

[1] This 'royal prince Abhaya' (Abhaya K u m â r a) is mentioned by the *G*ainas under the name of A b h a y a k u m â r a as the son of Se*n*iya, *i. e.*, Bimbisâra. See Jacobi, Zeitschrift der Deutschen Morg. Gesellschaft, Vol. XXXIV, p. 187.

[2] The word which we have translated, 'Your Highness' (d e v a, *lit.* 'God') is the same which is used by all persons except by Samanas n addressing a king.

[3] Evidently the redactors of this passage referred the first part of the compound K o m â r a b h a *k k* a to the royal prince (Kumâra) Abhaya, and intended K o m a r a b h a *k k* a to be understood as 'a person whose life is supported by a royal prince.' So also the name

5. And ere long *G*îvaka Komârabha*kk*a came to the years of discretion. And *G*îvaka Komârabha*kk*a went to the place where the royal prince Abhaya was; having approached him he said to the royal prince Abhaya: 'Who is my mother, Your Highness, and who is my father.'

'I do not know your mother, my good *G*îvaka, but I am your father, for I have had you nourished.'

Now *G*îvaka Komârabha*kk*a thought: 'In these royal families it is not easy to find one's livelihood without knowing an art. What if I were to learn an art.'

6. At that time there lived at Takkasilâ (Ταξίλα) a world-renowned physician. And *G*îvaka Komârabha*kk*a without asking leave of the royal prince Abhaya set out for Takkasilâ. Wandering from place to place he came to Takkasilâ and to the place where that physician was. Having approached him he said to that physician, 'I wish to learn your art, doctor.'

'Well, friend *G*îvaka, learn it.'

And *G*îvaka Komârabha*kk*a learnt much, and learnt easily, and understood well, and did not forget what he had learnt. And when seven years have elapsed, *G*îvaka Komârabha*kk*a thought: 'I learn much, and learn easily, and I understand well, and I do not forget what I have learnt. I have studied now seven years, and I do not see the end of this art. When shall I see the end of this art?'

Kumara-Kassapa is explained in the *G*âtaka commentary (Rh. D., 'Buddhist Birth Stories,' p. 204). The true meaning of the name, however, appears to have been different, for in Sanskrit *Kumârabhṛityâ* and *Kumârabhṛitya* are technical terms for the part of the medical science which comprises the treatment of infants (see Wise, 'Commentary on the Hindu System of Medicine,' p. 3). We believe, therefore, that this surname *Komârabhakka* really means, 'Master of the *Kâumârabhṛitya* Science').

7. And *G*îvaka Komârabha*kk*a went to the place where that physician was; having approached him he said to that physician: 'I learn much, doctor, and I learn easily; I understand well, and do not forget what I have learnt. I have studied now seven years, and I do not see the end of this art. When shall I see the end of this art?'

'Very well, my dear *G*îvaka, take this spade, and seek round about Takkasilâ a yo*g*ana on every side, and whatever (plant) you see which is not medicinal, bring it to me.'

*G*îvaka Komârabha*kk*a accepted this order of that physician (saying), 'Yes, doctor,' took a spade, and went around about Takkasilâ a yo*g*ana on every side, but he did not see anything that was not medicinal. Then *G*îvaka Komârabha*kk*a went to the place where that physician was; having approached him he said to that physician: 'I have been seeking, doctor, all around Takkasilâ a yo*g*ana on every side, but I have not seen anything that is not medicinal.'

(The physician replied), 'You have done your learning, my good *G*îvaka; this will do for acquiring your livelihood.' Speaking thus he gave to *G*îvaka Komârabha*kk*a a little (money) for his journey (home).

8. And *G*îvaka Komârabha*kk*a took that little money, given to him for his journey, and set out for Râ*g*agaha. And on the way at Sâketa that little money of *G*îvaka Komârabha*kk*a was spent. Now *G*îvaka Komârabha*kk*a thought: 'These ways are wild, and there is but little water and little food; it is difficult to travel here without money for the journey. What if I were to try to get some money for my journey.'

At that time the Se*tth*i's [1] wife at Sâketa had been suffering for seven years from disease in the head; many

[1] See the note at p. I, 7, 1.

very great and world-renowned physicians came, but they could not restore her to health; they received much gold, and went away.

And *G*îvaka Komârabha*kk*a, when he had entered Sâketa, asked the people: 'Who is sick here, my good Sirs? Whom shall I cure?'

'That Se*tth*i's wife, doctor, has been suffering for seven years from a disease in the head; go, doctor, and cure that Se*tth*i's wife.'

9. Then *G*îvaka Komârabha*kk*a went to the house of that householder, the Se*tth*i; and when he had reached it, he gave orders to the door-keeper (saying), 'Go, my good door-keeper, and tell the Se*tth*i's wife: 'A physician has come in, Madam, who wants to see you.'

That door-keeper accepted this order of *G*îvaka Komârabha*kk*a (saying), 'Yes, doctor,' went to the place where the Se*tth*i's wife was, and having approached her, he said to the Se*tth*i's wife: 'A physician has come in, Madam, who wants to see you.'

'What sort of man is that physician, my good door-keeper?'

'He is a young man, Madam.'

'Nay, my good door-keeper, what can a young physician help me? Many very great and world-renowned physicians have come and have not been able to restore me to health; they have received much gold, and have gone away.'

10. Thus that door-keeper went to *G*îvaka Komârabha*kk*a; having approached him he said to *G*îvaka Komârabha*kk*a: 'The Se*tth*i's wife has said, doctor: Nay, my good door-keeper (&c. as in § 9).'

(*G*îvaka replied), 'Go, my good door-keeper, and tell the Se*tth*i's wife: "The physician, Madam, says: 'Do not give me anything beforehand, Madam; when you

shall have been restored to health, then you may give me what you like."'

The door-keeper accepted this order of *G*îvaka Komârabha*kk*a (saying), 'Yes, doctor,' went to the place where the Se*tth*i's wife was, and having approached her he said to the Se*tth*i's wife: 'The physician, Madam, says (&c., as above).'

'Well, my good door-keeper, let the physician enter.'

The door-keeper accepted this order of the Se*tth*i's wife (saying), 'Yes, Madam,' went to the place where *G*îvaka Komârabha*kk*a was, and having approached him he said to *G*îvaka Komârabha*kk*a: 'The Se*tth*i's wife calls you doctor.'

11. Then *G*îvaka Komârabha*kk*a went to the place where the Se*tth*i's wife was; having approached her, and having carefully observed the change in the appearance of the Se*tth*i's wife, he said to the Se*tth*i's wife: 'We want one *pasata* [1] of ghee, Madam.' Then the Se*tth*i's wife ordered one *pasata* of ghee to be given to *G*îvaka Komârabha*kk*a. And *G*îvaka Komârabha*kk*a boiled up that *pasata* of ghee with various drugs, ordered the Se*tth*i's wife to lie down on her back in the bed, and gave it her through her nose. And the butter given through the nose came out through the mouth. And the Se*tth*i's wife spat it out into the spittoon, and told the maid-servant: 'Come, my girl, take this ghee up with a piece of cotton.'

[1] One *prasr̥ita* or *prasr̥iti* ('handful') is said by the Sanskrit lexicographers to be equal to two *palas*. About the *pala*, which according to the ghee measure (ghr̥itapramâna) of Magadha was the thirty-second part of a *prastha*, see the Atharva-parisish*t*a 35, 3, ap. Weber, Ueber den Vedakalender namens Jyotisham, p. 82. Compare also Rh. D., 'Ancient Coins and Measures of Ceylon,' pp. 18, 19.

12. Then *G*îvaka Komârabhakka thought: 'It is astonishing how niggardly this housewife is, in that she has this ghee, which ought to be thrown away, taken up with a piece of cotton. I have given her many highly precious drugs. What sort of fee will she give me?'

And the Se*tth*i's wife, when she observed the change of demeanour in *G*îvaka Komârabha*kk*a, said to *G*îvaka Komârabha*kk*a 'Why are you perplexed, doctor?'

'I thought: "It is astonishing, &c."'

'Householders like us, doctor, know why to economize thus; this ghee will do for the servants or workmen to anoint their feet with, or it can be poured into the lamp. Be not perplexed, doctor, you will not loose your fee.'

13. And *G*îvaka Komârabha*kk*a drove away the disease in the head which the Se*tth*i's wife had had for seven years, by once giving her medicine through the nose. Then the Se*tth*i's wife, who had been restored to health, gave four thousand (kâhâpa*n*as) to *G*ivaka Komârabha*kk*a; her son (thinking), 'My mother stands there restored,' gave him four thousand; her daughter-in-law, (thinking), 'My mother-in-law, stands there restored,' gave him fourthousand; the Se*tth*i, the householder, (thinking), 'My wife stands there restored,' gave him four thousand and a man-servant and a maid-servant and a coach with horses.

Then *G*îvaka Komârabha*kk*a took these sixteen thousand (kâhâpa*n*as) and the man-servant, the maid-servant, and the coach with the horses, and set out for Râ*g*agaha. In due course he came to Râ*g*agaha, and to the place where the royal prince Abhaya was; having approached him he said to the royal prince Abhaya: 'This, Your Highness, (have I received for) the first work I have

done, sixteen thousand and a man-servant and a maid-servant and a coach with horses; may Your Highness accept this as payment for my bringing up.'

'Nay, my dear *G*îvaka, keep it, but do not get a dwelling for yourself elsewhere than in our residence.'

*G*îvaka Komârabha*kk*a accepted this order of the royal prince Abhaya (saying), 'Yes, Your Highness,' and got himself a dwelling in the residence of the royal prince Abhaya.

14. At that time the Magadha king Seniya Bimbisâra suffered from a fistula; his garments were stained with blood. When the queens saw that, they ridiculed (the king, and said): 'His Majesty is having his courses. His Majesty will bring forth!' The king was annoyed at that. And the Magadha king Seniya Bimbisâra said to the royal prince Abhaya: 'I am suffering, my dear Abhaya, from such a disease that my garments are stained with blood; and the queens, when they see it, ridicule (me by saying), "His Majesty is &c." Pray, my dear Abhaya, find a physician for me, able to cure me.'

'This excellent young physician of ours, Sire, *G*îvaka, he will cure Your Majesty.'

'Then pray, my dear Abhaya, give orders to the physician *G*îvaka, and he shall cure me.'

15. Then the royal prince Abhaya gave orders to *G*îvaka Komârabha*kk*a (saying), 'Go, my dear *G*îvaka, and cure the king.'

*G*îvaka Komârabha*kka* accepted this order of the royal prince Abhaya (by saying), 'Yes, Your Highness,' took some medicament in his nail, and went to the place where the Magadha king Seniya Bimbisâra was. Having approached him, he said to the Magadha king Seniya Bimbisâra: 'Let us see your disease, Your

Majesty.' And *G*îvaka Komârabha*kk*a healed the fistula of the Magadha king Seniya Bimbisâra by one anointing.

Then the Magadha king Seniya Bimbîsara, having been restored to health, ordered his five hundred wives to put on all their ornaments; then he ordered them to take their ornaments off and to make a heap of them, and he said to *G*îvaka Komârabha*kk*a: 'All these ornaments, my dear *G*îvaka, of my five hundred wives shall be thine.'

'Nay, Sire, may Your Majesty remember my office.'

'Very well, my dear *G*îvaka, you can wait upon me and my seraglio and the fraternity of Bhikkhus with the Buddha at its head.'

*G*îvaka Komârabha*kk*a accepted this order of the Magadha king Seniya Bimbisâra (by saying), 'Yes, Your Majesty.'

16. At that time the Se*tth*i at Râ*g*agaha had been suffering for seven years from a disease in the head. Many very great and world-renowned physicians came, and were not able to restore him to health; they received much gold and went away. And a prognostication had been made by the physicians to him, to wit: Some of the physicians said: 'The Se*tth*i, the householder, will die on the fifth day;' other physicians said: 'The Se*tth*i, the householder, will die on the seventh day.'

Now (a certain) Râ*g*agaha merchant thought: 'This Se*tth*i, this householder, does good service both to the king and to the merchants' guild. Now the physicians have made prognostication to him (&c., as above). There is *G*îvaka, the royal physician, an excellent young doctor. What if we were to ask the king for his physician *G*îvaka to cure the Se*tth*i, the householder?'

17. And the Râ*g*agaha merchant went to the place where the Magadha king Seniya Bimbisâra was; having

approached him, he said to the Magadha king Seniya Bimbisâra: 'That Se*tth*i, Sire, that householder, does good service both to Your Majesty and to the merchants' guild. Now the physicians have made prognostication to him, &c. May it please Your Majesty to order the physician *G*îvaka to cure the Se*tth*i, the householder.'

Then the Magadha king Seniya Bimbisâra gave orders to *G*îvaka Komârabha*kk*a (saying), 'Go, my dear *G*îvaka, and cure the Se*tth*i, the householder.'

*G*îvaka Komârabha*kk*a accepted this order of the Magadha king Seniya Bimbisâra (by saying), 'Yes, Your Majesty,' went to the place where the Se*tth*i, the householder, was, and having approached him, and having carefully observed the change in his appearance, he said to the Se*tth*i, the householder: 'If I restore you to health, my good householder, what fee will you give me?'

'All that I possess shall be yours, doctor, and I will be your slave.'

18. 'Well, my good householder, will you be able to lie down on one side for seven months?'

'I shall be able, doctor, to lie down on one side for seven months.'

'And will you be able, my good householder, to lie down on the other side for seven months?'

'I shall be able, doctor, to lie down on the other side for seven months.'

'And will you be able, my good householder, to lie down on your back for seven months?'

'I shall be able, doctor, to lie down on my back for seven months.'

Then *G*îvaka Komârbha*kk*a ordered the Se*tth*i, the householder, to lie down on his bed, tied him fast to his bed, cut through the skin of the head, drew apart the flesh on each side of the incision, pulled two worms

out (of the wound), and showed them to the people (saying), 'See, Sirs, these two worms, a small one and a big one. The doctors who said, 'On the fifth day the Se*tth*i, the householder, will die,' have seen this big worm, and how it would penetrate on the fifth day to the brain of the Se*tth*i, the householder, and that when it had penetrated to the brain, the Se*tth*i, the householder, would die. Those doctors have seen it quite rightly. And the doctors who said, 'On the seventh day the Se*tth*i, the householder, will die,' have seen this small worm, and how it would penetrate on the seventh day to the brain of the Se*tth*i, the householder, and that when it had penetrated to the brain, the Se*tth*i, the householder would die. Those doctors have seen it quite rightly.' (Speaking thus) he closed up the sides of the wound, stitched up the skin on the head, and anointed it with salve.

19. And when seven days had elapsed, the Se*tth*i, the householder, said to *G*îvaka Komârabha*kk*a: 'I am not able, doctor, to lie down on one side for seven months.'

'Did you not tell me, my good householder: 'I shall be able, doctor, to lie down on one side for seven months?'

'It is true, doctor, I told you so indeed, but I shall die (if I do); I cannot lie down on one side for seven months.'

'Well, my good householder, then you must lie down on the other side for seven months.'

And when seven days had elapsed, the Se*tth*i, the householder, said to *G*îvaka Komârabha*kk*a: 'I am not able, doctor, to lie down on the other side for seven months.

'Did you not tell me, &c.?'

'It is true, doctor, I told you so indeed, &c.'

'Well, my good householder, then you must lie down on your back for seven months.'

And when seven days had elapsed, the Se*tth*i, the householder, said to *G*îvaka Komârabha*kk*a: 'I am not able, doctor, to lie down on my back for seven months.'

'Did you not tell me, &c.?'

'It is true, doctor, I told you so indeed, &c.'

20. 'If I had not spoken thus to you, my good householder, you would not have lain down even so long a time. But I knew beforehand, "After three times seven days the se*tth*i, the householder, will be restored to health." Arise my good householder, you are restored; look to it what fee you give me.'

'All that I possess shall be yours, doctor, and I will be your slave.'

'Nay, my good householder, do not give me all that you possess, and do not be my slave; give one hundred thousand (Kâhâpa*n*as) to the king, and one hundred thousand to me.'

Then the Se*tth*i, the householder, having regained his health, gave a hundred thousand (Kâhâpa*n*as) to the king, and a hundred thousand to *G*îvaka Komârabha*kk*a.

21. At that time the son of the Se*tth*i at Benares, who used to amuse himself by tumbling (m o k k h a *k* i k â[1]) brought upon himself an entanglement of his intestines, in consequence of which he could digest neither the rice-milk which he drank, nor the food of which he partook,

[1] M o k k h a *k* i k â is explained in a passage quoted by Childers *sub voce* and taken from the Sumaṅgala Vilâsinî on the 4th Ma*gg*hima Sîla. (Compare Rh. D., 'Buddhist Suttas from the Pâli,' p. 193.) The passage from Buddhaghosa is however not devoid of ambiguity. He says: 'M o k k h a *k* i k â is the feat of turning over and over. One gets hold of a staff in the air, and places his head on the ground; turning himself upside down. This is what is meant (by the word m o k k h a *k* i k â).' It is not clear whether the performer suspends himself by his feet from a horizontal bar fixed at a height above the

nor was he able to ease himself in the regular way. In consequence of that he grew lean, he looked disfigured and discoloured, (his complexion became) more and more yellow, and the veins stood out upon his skin.

Now the Se*tth*i of Benares thought: 'My son is suffering from such and such a disease: he neither can digest the rice-milk which he drinks (&c., as above, down to:) and the veins stand out upon his skin. What if I were to go to Râ*g*agaha and to ask the king for his physician *G*îvaka to cure my son.'

And the Se*tth*i of Benares went to Râ*g*agaha and repaired to the place where the Magadha king Seniya Bimbisâra was; having approached him, he said to the Magadha king Seniya Bimbisâra: 'My son, Your Majesty, is suffering from such and such a disease: he neither can digest the rice-milk which he drinks (&c., as above down to:) and the veins stand out upon his skin. May it please Your Majesty to order the physician *G*îvaka to cure my son.'

22. Then the Magadha king Seniya Bimbisâra gave orders to *G*îvaka Komârabha*kk*a (saying), 'Go, my dear *G*îvaka; go to Benares, and cure the Se*tth*i's son at Benares.'

*G*îvaka Komârabha*kk*a accepted this order of the Magadha king Seniya Bimbisâra (by saying), 'Yes, Your Majesty,' went to Benares, and repaired to the place where the son of the Benares Se*tth*i was; having approached him, and having carefully observed the change in his appearance, he ordered the people to leave the room, drew the curtain, tied him fast to a pillar, placed his wife in front of him, cut through the skin of the belly,

ground; or whether he turns a sommersault, holding at the same time a stick in his hands. The latter seems more in accordance with the phrase, 'holding a stick in the air' (âkâse da*n*da*m* gahetvâ) and with the phrase 'turning over and over' (Samparivatta*n*a*m*).

drew the twisted intestines out, and showed them to his wife (saying), 'Look here what the disease was, from which your husband was suffering. This is the reason why he neither can digest the rice-milk which he drinks, nor can digest the food of which he partakes, nor is able to ease himself in the regular way, and why he has grown lean, and looks disfigured and discoloured, and (why his complexion has become) more and more yellow, and the veins have stood out upon his skin.' (Speaking thus), he disentangled the twisted intestines, put the intestines back (into their right position), stitched the skin together, and anointed it with salve. And before long the Benares Se*tth*i's son regained his health.

Then the Se*tth*i of Benares (saying to himself), 'My son stands here restored to health,' gave sixteen thousand (kâhâpa*n*as) to *G*îvaka Komârabha*kk*a. And *G*îvaka Komârabha*kk*a took those sixteen thousand (kâhâpa*n*as), and went back again to Râ*g*agaha.

23. At that time king Pa*gg*ota (of U*gg*enî) was suffering from jaundice. Many very great and world-renowned physicians came and were not able to restore him to health; they received much gold and went away. Then king Pa*gg*ota sent a messenger to the Magadha king Seniya Bimbisâra (with the following message): 'I am suffering from such and such a disease; pray, Your Majesty,[1] give orders to the physician *G*îvaka; he

[1] This passage in which king Pa*gg*ota is represented as addressing king Bimbisâra by the respectful expression 'd e v a' may in our opinion be brought forward against Professor Jacobi's conjecture (Zeitschrift der Deutschen Morg. Gesellschaft, Vol. XXXIV, p. 188), that Bimbisâra was merely a feudal chief under the supreme rule of king Pa*gg*ota. The Pi*t*aka texts are always very exact in the selection of the terms of respect in which the different persons address each other.

will cure me.' Then the Magadha king Seniya Bimbisâra gave orders to *G*îvaka Komârabha*kk*a (saying), 'Go my dear *G*îvaka; go to U*gg*enî, and cure king Pa*gg*ota.'

*G*îvaka Komârabha*kk*a accepted this order of the Magadha king Seniya Bimbisâra (by saying), 'Yes, Your Majesty,' went to U*gg*enî and to the place where king Pa*gg*ota was, and having approached him, and having carefully observed the change in his appearance, he said to king Pa*gg*ota:

24. 'I will boil up some ghee, Sire, which Your Majesty must drink.'

'Nay, my good *G*îvaka; do what you can for restoring me without giving me ghee; I have an aversion and a distaste for ghee.'

Then *G*îvaka Komârabha*kk*a thought: 'The disease of this king is such a one that it cannot be cured without ghee. What if I were to boil up ghee so that it takes the colour, the smell, and the taste of an astringent decoction.' [1]

Then *G*îvaka Komârabha*kk*a boiled some ghee with various drugs so as to give it the colour, the smell, and the taste of an astringent decoction. And *G*îvaka Komârabha*kk*a thought: 'When this king shall have taken the butter and digested it, it will make him vomit. This king is cruel, he might have me killed. What if I were to take leave beforehand.' And *G*îvaka Komârabha*kk*a went to the place where king Pa*gg*ota was, having approached him he said to king Pa*gg*ota:

25. 'We physicians, Sire, draw out roots and gather medical drugs at such an hour as this. May it please Your Majesty to send the following order to the (royal)

[1] See, about the decoctions used in medicine, vi, 4.

stables, and to the gate (of the town): "Let *G*îvaka ride out on what animal he likes; let him leave (the town) by what gate he likes; let him leave at what hour he likes; let him enter again at what hour he likes." '

And king Pa*gg*ota sent the following order to the (royal) stables and to the gates (of the town): 'Let *G*îvaka ride out on what animal he likes, &c.'

At that time king Pa*gg*ota had a she-elephant, called Bhaddavatikâ, which could travel fifty yo*g*anas (in one day). And *G*îvaka Komârabha*kk*a gave the ghee to king Pa*gg*ota (saying), 'May Your Majesty drink this decoction.' Then, having made king Pa*gg*ota drink the ghee, *G*îvaka Komârabha*kk*a went to the elephant stable, and hasted away from the town on the she-elephant Bhaddavatikâ.

26. And when king Pa*gg*ota had drunk that ghee and was digesting it, it made him vomit. Then king Pa*gg*ota said to his attendants: 'That wicked *G*îvaka, my good Sirs, has given me ghee to drink. Go, my good Sirs, and seek the physician *G*îvakâ.'

(The attendants answered), 'He has run away from the town on the she-elephant Bhaddavatikâ.'

At that time king Pa*gg*ota had a slave, Kâka by name, who could travel sixty yo*g*anas (in one day), who had been begotten by a non-human being. To this slave Kâka, king Pa*gg*ota gave the order: 'Go, my good Kâka, and call the physician *G*îvaka back (saying): 'The king orders you to return, doctor.' But those physicians, my good Kâka, are cunning people; do not accept anything from him.'

27. And the slave Kâka overtook *G*îvaka Komârabha*kk*a on his way, at Kosambî when he was taking his breakfast. And the slave Kâka said to *G*îvaka Komârabha*kk*a: 'The king orders you to return, doctor.'

(*G*îvaka replied), 'Wait, my good Kâka, until we have taken our meal; here, my good Kâka, eat.'

(Kâka said), 'Nay, doctor, the king has told me, "Those physicians, my good Kâka, are cunning people; do not accept anything from him."'

At that time *G*îvaka Komârabhak*k*a, who had cut off some drug with his nail, was eating an emblic myrobalan fruit and drinking water. And *G*îvaka Komârabhak*k*a said to the slave Kâka: 'Here, my good Kâka, eat of this myrobalan fruit and take some water.'

28. Then the slave Kâka thought: 'This physician eats the myrobalan and drinks the water; there cannot be any harm in it.' So he ate half of the myrobalan and drank some water. And that half myrobalan which (*G*îvaka) had given him to eat, opened his bowels on the spot.

Then the slave Kâka said to *G*îvaka Komârabhak*k*a: 'Can my life be saved, doctor?'

(*G*îvaka replied), 'Be not afraid; my good Kâka, you will be quite well. But the king is cruel; that king might have me killed; therefore do I not return.'

Speaking thus he handed over to Kâka the she-elephant Bhaddvatikâ and set out for Râ*g*agaha. Having reached Râ*g*agaha in due course, he went to the place where the Magadha king Seniya Bimbisâra was; having approached him he told the whole thing to the Magadha king Bimbisâra.

(Bimbisâra said), 'You have done right, my good *G*îvaka, that you have not returned; that king is cruel; he might have had you killed.'

29. And king Pa*gg*ota, being restored to health, sent a messenger to *G*îvaka Komârabhak*k*a (with this message), 'May *G*îvaka come to me; I will grant him a boon.'

(*G*îvaka replied), 'Nay, Sir, may His Majesty remember my office.'

At that time king Pa*gg*ota had a suit of Siveyyaka cloth,[1] which was the best, and the most excellent, and the first, and the most precious, and the noblest of many cloths, and of many suits of cloth, and of many hundred suits of cloth, and of many thousand suits of cloth, and of many hundred thousand suits of cloth. And king Pa*gg*ota sent this suit of Siveyyaka cloth to *G*îvaka Komârabha*kk*a. Then *G*îvaka Komârabha*kk*a thought: 'This suit of Siveyyaka cloth which king Pa*gg*ota has sent me, is the best and the most excellent (&c., down to:) and of many hundred thousand suits of cloth. Nobody else is worthy to receive it but He the blessed, perfect Arahat-Buddha, or the Magadha king Seniya Bimbisâra.'

30. At that time a disturbance had befallen the humors of the Blessed One's body. And the Blessed One said to the venerable Ânanda: 'A disturbance, Ânanda, has befallen the humors of the Tathâgata's body; the Tathâgata wishes to take a purgative.' Then the venerable Ânanda went to the place where *G*îvaka Komârabha*kk*a was; having approached him he said to *G*îvaka Komârabha*kk*a:

'My good *G*îvaka, a disturbance has befallen the humors of the Tathâgata's body; the Tathâgata wishes to take a purgative.'

[1] Buddhaghosa gives two explanations of Siveyyaka*m* dussayuga*m*. 'Either Siveyyaka cloth means the cloth used in the Uttarakuru country for veiling the dead bodies when they are brought to the burying-ground (*sivathikâ*). (A certain kind of birds take the bodies to the Himavat mountains in order to eat them, and throw the cloths away. When eremites find them there, they bring them to the king.) Or Siveyyaka cloth means a cloth woven from yarn which skilful women in the Sivi country spin.' No doubt the latter explication is the right one.

(*G*îvaka replied), 'Well venerable Ânanda, you ought to rub the Blessed One's body with fat for a few days.'

And the venerable Ânanda, having rubbed the Blessed One's body with fat for some days, went to the place where *G*îvaka Komârabha*kk*a was; having approached him he said to *G*îvaka Komârabha*kk*a: 'I have rubbed, my good *G*îvaka, the Tathâgata's body with fat; do you now what you think fit.'

31. Then *G*îvaka Komârabha*kk*a thought: 'It is not becoming that I should give a strong purgative to the Blessed One.' (Thinking thus), he imbued three handfuls of blue lotuses with various drugs and went therewith to the place where the Blessed One was; having approached him he offered one handful of lotuses to the Blessed One (saying), 'Lord, may the Blessed One smell this first handful of lotuses; that will purge the Blessed One ten times.' Thus he offered also the second handful of lotuses to the Blessed One (saying), 'Lord, may the Blessed One smell this second handful of lotuses; that will purge the Blessed One ten times.' Thus he offered also the third handful of lotuses; 'that will purge the Blessed One ten times. Thus the Blessed One will have purged full thirty times.' And *G*îvaka Komârabha*kk*a, having given to the Blessed One a purgative for full thirty times, bowed down before the Blessed One, and passed round him with his right side towards him, and went away.

32. And *G*îvaka Komârabha*kk*a, when he was out of doors, thought: 'I have given indeed to the Blessed One a purgative for full thirty times, but as the humors of the Tathâgata's body are disturbed, it will not purge the Blessed One full thirty times; it will purge the Blessed One only twenty-nine times. But the Blessed One, having purged, will take a bath; the bath will

purge the Blessed One once; thus the Blessed One will be purged full thirty times.'

And the Blessed One, who understood by the power of his mind this reflection of *G*îvaka Komârabha*kk*a, said to the venerable Ânanda: '*G*îvaka Komârabha*kk*a, Ânanda, when he was out of doors, has thought: "I have given indeed (&c., as above down to:) thus the Blessed One will be purged full thirty times." Well Ânanda, get warm water ready.'

The venerable Ânanda accepted this order of the Blessed One (saying), 'Yes, Lord,' and got warm water ready.

33. And *G*îvaka Komârabha*kk*a went to the place where the Blessed One was; having approached him and respectfully saluted the Blessed One, he sat down near him; sitting near him *G*îvaka Komârabha*kk*a said to the Blessed One: 'Lord, has the Blessed One purged?' (Buddha replied), 'I have purged, *G*îvaka.' (*G*îvaka said), 'When I was out of doors, Lord, I thought: "I have given indeed &c." Lord, may the Blessed One take a bath, may the Happy One take a bath.' Then the Blessed One bathed in that warm water; the bath purged the Blessed One once; thus the Blessed One was purged full thirty times.

And *G*îvaka Komârabha*kk*a said to the Blessed One: 'Lord, until the Blessed One's body is completely restored, you had better abstain from liquid food.' And ere long the Blessed One's body was completely restored.

34. Then *G*îvaka Komârabha*kk*a took that suit of Siveyyaka cloth and went to the place where the Blessed One was; having approached him, and having respectfully saluted the Blessed One, he sat down near him. Sitting near him, *G*îvaka Komârabha*kk*a said to the Blessed One: 'Lord, I ask one boon of the Blessed One.' (Buddha

replied), 'The Tathâgatas, *G*îvaka, are above granting boons (before they know what they are).' (*G*îvaka said), 'Lord, it is a proper and unobjectionable demand.'—'Speak, *G*îvaka.'

'Lord, the Blessed One wears only p a *m* s u k û l a robes (robes made of rags taken from a dust heap or a cemetery[1]), and so does the fraternity of Bhikkhus. Now, Lord, this suit of Siveyyaka cloth has been sent to me by king Pa*gg*ota, which is the best, and the most excellent, and the first, and the most precious, and the noblest of many cloths and of many suits of cloth, and of many hundred suits of cloth, and of many thousand suits of cloth and of many hundred thousand suits of cloth. Lord, may the Blessed One accept from me this suit of Siveyyaka cloth, and may he allow to the fraternity of Bhikkhus to wear lay robes.'[2]

The Blessed One accepted this suit of Siveyyaka cloth. And the Blessed One taught, incited, animated, and gladdened *G*îvaka Komârabha*kk*a by religious discourse. And *G*îvaka Komârabha*kk*a, having been taught, incited, animated, and gladdened by the Blessed One by religious discourse, rose from his seat, respectfully saluted the Blessed One, passed round him with his right side towards him, and went away.

35. And the Blessed One, after having delivered a religious discourse in consequence of that, thus addressed the Bikkhus :

'I allow you, O Bhikkhus, to wear lay robes. He who likes may wear p a *m* s u k û l a ; he who likes may

[1] Bhuddhaghosa : 'To the Blessed One during the twenty years from his Sambodhi till this story happened no one had presented a lay robe.

[2] G a h a p a t i *k* î v a r a may be translated also, as Buddhaghosa explains it, 'a robe presented by lay people.'

accept lay robes. Whether you are pleased with the one or with the other sort [1] of robes, I approve it.'

Now the people at Râgagaha heard, 'The Blessed One has allowed Bhikkhus to wear lay robes.' Then those people became glad and delighted (because they thought), 'Now we will bestow gifts (on the Bhikkhus) and acquire merit by good works, since the Blessed One has allowed the Bhikkhus to wear lay robes.' And in one day many thousands of robes were presented at Râgagaha (to the Bhikkhus).

And the people in the country heard, 'The Blessed One has allowed the Bhikkhus to wear lay robes.' Then those people became glad (&c., as above down to :) And in one day many thousands of robes were presented through the country also (to the Bhikkhus).

36. At that time the Samgha had received a mantle. They told this thing to the Blessed One.

'I allow you, O Bhikkhus, to wear a mantle.'

They had got a silk mantle.

'I allow you, O Bhikkhus, to wear a silk mantle.'

They had got a fleecy counterpane.[2]

'I allow you, O Bhikkhus, to use a fleecy counterpane.'

End of the first Bhânavâra.

2

At that time the king of Kasi [3] sent to *G*îvaka Komârabhakka a woollen garment made half of Benares

[1] Itarîtara ('the one or the other') clearly refers to the two sorts of robes mentioned before, not, as Childers (s.v., itarîtaro) understands it, to whether the robes are good or bad. Compare also Chapter 3, § 2.

[2] See Abhidhâna pp. V. 312.

[3] Buddhaghosa: 'This king was Pasenadi's brother, the same father's son.' He appears to have been a sub-king of Pasenadi,

cloth....[1] Then *G*îvaka Komârabha*kk*a took that woollen garment made half of Benares cloth and went to the place where the Blessed One was; having approached him, and respectfully saluted the Blessed One, he sat down near him. Sitting near him, *G*îvaka Komârabha*kk*a said to the Blessed One: 'Lord this woollen garment made half of Benares cloth...[2] has been sent to me by the king of Kâsi. May the Blessed One, Lord, accept this woollen garment, which, may be to me a long time for a good and a blessing.' The Blessed One accepted that woollen garment.

And the Blessed One taught (etc., as in chap. I, § 34, down to :) and went away.

And the Blessed One, after having delivered a religious discourse in consequence of that, thus addressed the Bhikkhus :

'I allow you, O Bhikkhus, to use woollen garments.' "

Mahāvagga, *S. B. E.*, XVII, pp. 173-196.

The History of Jíwaka, who administered Medicine to Buddha.

"When Bimsara, king of Rajagaha, heard of the fame of Ambapāli, the chief courtezan of Wisālā, he

for in the Lohi*kk*a-Sutta it is stated that Pasenadi's rule extended both over Kâsi and Kosala ('Râ*g*â Pasenadi Kosalo Kâsikosala*m* a*gg*hâvasiti ').

[1] Our translation of a*dd*h*a*kâsiya*m* kambala*m* is merely conjectural. Buddhaghosa has the following note: 'A*dd*h*a*kâsiya*m*, here Kâsi means one thousand; a thing that is worth one thousand, is called Kâsiya. This garment was worth five hundred; therefore it is called a*dd*h*a*kâsiya. And for the same reason it is said, upa*ddh*akasiya*m* khamamânam.' Perhaps Vikâsiya*m* at VI, 15, 5, may have some connection with the word used here.

[2] See last note.

became envious of the glory that by her means flowed to the Lichawi princes, as in this his own city was inferior to Wisālā. He therefore commanded that all the beautiful women in the neighbourhood should be collected, that the most beautiful of them all might be chosen; and the choice fell upon the princess Sālāwati. The king then levied for her a tax upon the city of 200,000 masurans, to which he himself added another 100,000 and made over to her many gardens, and buildings, and immense wealth. The price of her embrace was appointed to be 2,000 masurans, being twice the amount received by Ambapāli. She thus became the principal courtezan of Rajagaha, and like the banner of the city, was known to all.

After some time she became pregnant, by Abhaya, the son of Bimsara; but the prince was not made acquainted with the circumstance. It was the custom of the courtezans not to make known that they were pregnant; and when the child was born, if it was a girl, she was brought up in private, but if it was a boy, he was taken to the forest and exposed. When anyone came to the dwelling of Sālāwati, her attendants made known that she was sick, and thus she concealed her condition for the space of nine months. The child of which she was delivered was a boy, who was taken privately to a certain place in the forest, according to the usual custom. In due time the princess again anointed herself, and made her appearance in public, as if nothing had happened. On the day on which the child was taken to the forest, Abhaya went to the same place to walk, when his attention was attracted by a number of crows near a piece of flesh; they did not peck at it with their bills, but looked at it as if in kindness, without doing it any harm. The prince enquired what was the reason of this

appearance, and was told that the crows were hovering round an infant, that had been thrown into a hole. He then asked whether it was alive or dead, and was informed that it was alive. It was because the infant was in that birth to enter the path sowān, that his life was thus preserved. When the prince saw it, he pitied it, from the force of parental affection, though he knew not that it was his own child; and commanding it to be taken to the palace, he appointed it a nurse and proper attendants. From having been told that it was alive, he called it Jíwaka, he who lives.[1]

When Jíwaka, who was also called Komārabhacha, was seven or eight years of age, he was playing with the other princes in the hall, and they reproached him with having no mother. Ashamed, he went to Abhaya, and asked who was his mother; but he smiled and said, 'I am your father, who was your mother I know not; I found you exposed in the forest, and rescued you.' Then Jíwaka reflected, when he heard this circumstance related, that he would receive no inheritance from relationship; so he resolved that he would learn some science, and then by his attainments he might be able to acquire both relatives and wealth. Again he considered the character of the eighteen sciences and the sixty-four arts, and determined that he would study the art of medicine, that he might be called doctor, and be respected, and attain to eminence. With this intention he went to Taksalā,[2] and applied to a learned professor to receive

[1] The history of Jíwaka is inserted at greater length than that of the other disciples of Gotama, as it is of greater interest, and illustrates the state of medical science in that early age.

[2] In almost numberless instances, Taksalá, or Takshalá, is represented as a collegiate city. It is most probably the Taxila of the Greeks, which was situated, according to Strabo, between the

him into his school. The professor asked him who he was; and as he thought that if he told the whole truth it would put him to shame, he replied that he was the son of Abhaya, and the grandson of Bimsara, king of Rajagaha. When he said that he wished to learn medicine, the professor asked what was the amount of the wages he had brought; and he replied, 'I have come away by stealth from my parents; and therefore have not brought anything with me; but I will remain with you as a servant, if you will teach me.' The professor saw that there was some appearance of merit about him, and agreed to teach him though from other pupils he received a thousand masurans. At this moment the throne of Sekra trembled, as Jíwaka had been acquiring merit through a kap-laksha, and was soon to administer medicine to Gotama Budha. The déwa resolved that as he was to become the physician of Budha, he would himself be his teacher; and for this purpose he came to the earth, entered the mouth of the professor, and inspired him with the wisdom he needed to teach his pupil in the most excellent manner. At once Jíwaka perceived that what the professor asked, and thought, and said, proceeded from a déwa, and not from a man; and he soon discovered that he could give relief in many cases where his teacher was not able. There are diseases that are mortal, and others that are not mortal, and about all these he was taught by Sekra for the space of seven years. With any other teacher he could not have learnt the same things in sixteen years. Then Jíwaka asked his preceptor when his education

Indus and Hydaspes, and is represented as being extensive and well-governed. The Hindu legends state that Taksha, the son of Bharata, reigned in Gandhára, his capital city being Takshasílá.

would be completed; and the old man, in order to try his skill, told him that he must go out of one of the gates of the city, and examine the ground around for the space of sixteen miles, during four days, after which he was to bring him all the roots, flowers, barks, and fruits he could discover that were useless in medicine. Jíwaka did so; but on his return informed the professor that he had met with no substance that was not in some way or other of benefit; there was no such thing upon earth. The teacher, on receiving this reply, told him that there was no one in the world that could instruct him further; and Sekra departed from his mouth. As he knew that his pupil had been taught by a wisdom that was divine, he gave him sufficient for his maintenance during three or four days, and sent people to accompany him to his own city.

In the course of his journey Jíwaka arrived at Sāketu, where he remained a little time to refresh himself. At that time the wife of one of the principal citizens had a violent pain in her head, from which she had suffered seven years. Many learned physicians had promised to cure her, but they only took her substance, and did not afford her a moment's relief. Jíwaka having heard of her situation, sent to inform her that a learned doctor was at her gate; but when she learnt his age, she said, 'What can a little child do, when the cleverest physicians in Jambudwípa have failed? Tell him that if he is hungry, we will supply him with rice; or if it is something else that he wants, let him receive it, and be gone.' On hearing this, Jíwaka replied, 'Science is neither old nor young; wisdom does not come from age alone; what has the lady to do with my age, or how does this affect my ability? I will not go away until the headache is entirely cured; if I fail, no harm will be done; I will ask for nothing until my skill is clearly proved.'

The lady was pleased with the manner in which he spoke, and commanded him to be called; after which she offered him a seat, and said, 'My son, can you give me relief for a single day, for it is seven years since I was able to sleep.' Jíwaka promised to give her instant relief, and requested that a little butter might be boiled, on receiving which he poured from his hand a quantity of medicine into her nose, half of which went to her brain and the other half to her mouth. The part that went to her mouth, she spat out; but the husband told the servants to take it up with some cotton. When Jíwaka saw this, he thought to himself, 'If these people are so niggardly that they take up even that which has fallen to the ground in spittle, I fear there is no chance of my receiving any great reward.' The lady guessed his thoughts, and told him that it was done, not on account of their covetousness, but from the preciousness of the medicine; as, if it remained on the ground it would benefit no one; but if taken up it might cure some other disease. She then informed her husband that her headache had all gone, and that Jíwaka was the cause of her recovery. For this the attendants praised him, and the noble, the lady, their child, and their relatives, each gave him 4,000 nīla-karshas, with chariots, and other gifts in abundance. With this wealth he went to Rajagaha, and told the prince he had brought him a first offering for the trouble he had had in bringing him up. But Abhaya replied that he had recently found out that he was his own son, by the courtezan Sālāwati, and that he had brought him up, not for a recompense, but from paternal affection. He also gave him permission to build a residence near his own palace, and to partake of his wealth.

At this time Bimsara was troubled with a fistula-in-ano, which sometimes caused his robe to be spotted,

and exposed him to the ridicule of the queens. As the king was greatly ashamed on this account, he consulted the most renowned physicians in every part of Jambudwīpa, but they could afford him no relief; so he one day called Abhaya, and asked if he knew of any other person that it would be well to consult. The prince recommended that his own son should be sent for; and when he came, Bimsara took him into a private apartment, and made known to him the nature of his complaint. Jíwaka had taken a little medicine in his finger-nail, with which he anointed this fistula; in an instant the pain was gone, and the disease vanished, but in what way the king could not discover. Bimsara now thought that if Jīwaka was a good man, it was right that he should be honoured, but that if he was a bad man, it would be necessary to put him away; he was so exceedingly clever, that his presence would either be a great benefit or a great evil. To try him, he called his 500 queens, and after telling them of the wonderful cure that had been effected, he informed them that they might reward the physician in any way they thought proper. They therefore brought immense numbers of the richest robes, and presented them to Jíwaka.[1] Abhaya and the nobles who were present, when they saw what was done, secretly wished that he would not receive them; and as he himself was wiser

[1] By some of the ancient nations, the medical profession was held in high esteem. The Egyptian surgeons were thought to excel all others in the exercise of their art. The surgeon Demokedes received from the citizens of Aegina one talent, about £383 sterling, for remaining with them one year. Two years afterwards Polykrates, of Samos, offered him two talents. When he had cured Darius, that king sent him to the hareem to visit his wives. Being introduced as the man who had saved the king's life, the grateful Sultanas each gave him a saucer full of golden coins.—Herod. iii. 130. Grote's Greece, IV. 341.

than any of them, he replied, 'It is not proper that I, who am only a subject, should receive garments that belong to the king; I want them not; only grant me your protection and favour, and I require no more.' The king returned to the queens their present, greatly praising Jíwaka; and appointing him the annual produce of many gardens and villages, he became his friend.

There was in Rajagaha a rich nobleman who had a pain in his head, like the cutting of a knife. Two medical men came to visit him, but they could do nothing for him; one said that he would die in five days, and the other in seven. The king was much concerned on receiving this intelligence, as the death of the noble would be a great misfortune to the city; and he requested Jíwaka to see him, who, when he had made the necessary examination, said that there were two worms in his head, one large and the other small; the large worm would cause his death in seven days, and the smaller in five. 'Of the two physicians,' he proceeded, 'one saw the large worm only, and the other only the smaller one; but I will free you from danger in three days, though there is no other person in the world who could do the same.' The noble, trembling from the fear of death, told him that he would give him all his property, and would become his servant, if he saved his life. Jíwaka promised to cure him, if he would grant him one request and told him not to be afraid. The request was, that without removing from the same place, he would lie seven months on his back, seven months on his right side, and seven months on his left side, in all twenty-one months;[1] and

[1] If the medical men among the Jews treated their patients in a similar manner, the command given by God to Ezekiel, iv. 5 to lie on his left side 390 days, and on his right side 40 days, would appear less strange.

Jíwaka said further, 'If I give you pain, you must not attribute it to me as a crime, but must give me permission thus to afflict you; parents and teachers chastise their children, that they may be made obedient; and physicians afflict their patients for their benefit, that by this means they may free them from disease.' He then took the noble into an upper room, sat behind him, and taking a very sharp instrument,[1] opened his skull; and setting aside the three sutures, he seized the two worms that were gnawing his brain with a forceps, and extracted them entire. One was the worm that would have killed him in five days, and the other in seven. He then closed up the wound in such a manner that not a single hair was displaced. He had made his patient promise to remain in one place twenty-one months; and under the hands of any other physician this would have been necessary, but he now declared that in twenty-one days he would be perfectly well, and no longer a detention would be required. The noble offered him in return an immensity of treasure, but he was not willing to receive it; he only took a lac of treasure from the king and another from the noble, with a few other things. The fame of Jíwaka now became everywhere known, like the banner of Jambudwípa.

There was a nobleman in Benares, who in his youth, whilst in the act of leaping, twisted one of his intestines into a knot, on which account he was not able to pass any solid food, and could only eat a little

[1] The ancients had arrived at very great perfection in the making of surgical instruments, as may be seen in many Egyptian paintings. The instruments found in a house at Pompeii, supposed to have belonged to a surgeon, have a great resemblance to those in use at the present day.

at a time, just enough to save life ; his body gradually became like a piece of dry wood, and oil might be poured into the holes that presented themselves between his bones, and kept there as in a vessel. From all parts of Jambudwīpa physicians came, so that the door of his mansion was beset by them continually ; but they all declared, on seeing him, that they were unable to assist him. Then the father of the noble, who had heard of the fame of Jíwaka, took a rich present to Rajagaha, which he presented to Bimsara, and requested that he might receive the assistance of the renowned physician. At the request of the king, he went to Benares ; and on being introduced to the noble, he asked him at once if he felt any symptoms as if his intestines were in a knot, and if it first came on when he was leaping or taking violent exercise. On being answered in the affirmative, he said that be could cure him, and putting everybody out of the room but the noble's wife, he bolted the door, then bound his patient to a pillar that he might not move, covered his face, bound him with a cloth, and taking a sharp instrument without the noble's being aware of what was going on, ripped open the skin of his abdomen, took out his intestines, just showed the lady in what way the knot was twisted, and then replaced them in a proper manner. After this he rubbed some ointment on the place, freed the noble from the pillar, put him in bed, gave him a drink of rice gruel, and in three days he was able to rise, and was as well as ever. The noble presented him as his fee 16,000 masurans, with horses, chariots, cattle, and slaves in abundance, and with these he returned to Rajagaha, as in grand procession. From all countries the people came to him, and requested his assistance as if they were asking for a divine elixir, or the water of immortality.

At that time Chandapprajota, king of Udeni[1] who had the jaundice, sent messengers to Bimsara,[2] with royal gifts, requesting the aid of Jíwaka, but he several times refused to go.

This king had an unconquerable aversion to oil. He could not bear to have it in his food, nor to be anointed with it, nor to have it in the lamps by which his palace was lighted. They were therefore trimmed with malakada (tallow ?). It was because his father was a scorpion, that this aversion arose. His mother accidentally imbibed the scorpion's emission, by means of which she conceived; but the child she brought forth was of a most cruel disposition, and was therefore called Chandapprajota. It was on account of his aversion to oil, that Jīwaka was unwilling to go to Udeni, as it was not possible to cure him without using it in the preparation of the medicine. Other messengers, with greater gifts succeeded the first, and at last Jīwaka was prevailed upon by Bimsara to go, as Chandapprajota was his friend. When the great physician had seen the king, it occurred to him that he might endeavour to give the medicine by stealth; were he to administer it openly, it might cause both his own destruction and that of the king. He therefore informed him that he could effect the cure of his disease; but there was one thing that he must mention to the

[1] Ujjayani or Oujein, a city so called in Malava, formerly the capital of Vikramāditya. It is one of the seven sacred cities of the Hindus and the first meridian of their geographers: the modern Oujein is about a mile south of the ancient city.

—Wilson's Sanskrit Dictionary

[2] The messengers made their first application to the king; and Naaman acted in a similar manner when he received a letter, not for Elisha, who was to heal him, but for the king of Israel.—2 Kings V. 5.

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monarch, which was, that doctors are unwilling to make known to others the ingredients of which their medicines are composed; it would be necessary for him to collect all that he required with his own hand, and therefore the king must give directions that he be permitted to pass through any of the gates of the palace whenever he might choose.

Chandapprajota had four celebrated modes of conveyance. 1. A chariot called Oppanika, drawn by slaves, that would go in one day 60 yojanas, and return. 2. An elephant called Nálágiri, that in one day would go 100 yojanas, and return. 3. A mule called Mudakesi, that in one day would go 120 yojanas, and return. 4. A horse called Telekarnnika, that would go the same distance. In a former birth the king was a poor man, who was accustomed to carry the alms-bowl of a certain Pasé-Budha, more expeditiously than any other person; and on this account he was afterwards born of high or royal families and had the swiftest vehicles to convey him from place to place. When the king heard the request of Jíwaka, he gave him permission to use any of the royal modes of conveyance, and to pass out of the palace gates any hour of the day. Of this permission he availed himself, and went hither and thither at his will; now in this conveyance and then in that; so that the wonder of the citizens was greatly excited. One day he brought home an abundance of medicine, which he boiled in oil and poured into a dish. He then told the king that it was exceedingly powerful, so that it would be requisite for him to take it at once, without tasting it, or the virtue would be gone. The king stopped his nose with one hand, and with the other put the medicine into his mouth. At this moment Jíwaka, after informing the attendants what to give the king, went to the elephant

hall, and mounting the elephant Baddrawati, set off towards Rajagaha like the wind. After going fifty yojanas, he arrived at Kosambæ,[1] where he remained a little to refresh himself, as he knew that the king had no army that could come so quickly; and that if any one came it would be either the slave, the elephant Nálágiri, the mule, or the horse, but that the elephant he had brought was five times swifter than any other animal.

When the king took the medicine, he knew instantly that he had swallowed oil; and in a rage he commanded that Jíwaka should be impaled; but the nobles informed him that he had fled away upon the elephant Baddrawati. He then sent for the slave Oppanika, and told him that if he would pursue the physician and bring him back he should receive a great reward. In an instant the slave was at Kosambæ, and told Jíwaka that he must return with him to the palace; but he said that he was hungry, and must have something to eat, and requested Oppanika to join him at his meal. As the slave refused, he gave him part of a fruit, in which he had previously put something from the tip of his finger; but when he had eaten about half of it, he fainted away, and Jíwaka was left to finish his repast at his leisure. After a little time he gave the elephant some water to drink, and going to the slave, enquired why he did not take him to the king; but Oppanika said that he would go with Jíwaka to any part of the world, and become his servant, if he would restore him. The physician laughed, and told him to eat the other half of the fruit; but he said that from eating the former he was now unable to lift up his head, and if he ate any more he should certainly die outright. Jíwaka told him that he had never at any time

[1] This city is mentioned in the Rāmāyana and the Purāna.

taken life, and that this was the first time he had gone so far as to render any one unable to hold up his head. The slave then ate the other half of the fruit, and was in an instant well, like a man awaking out of a dream. Jíwaka delivered to him the elephant, and told him to return to Udeni, as by that time the king would be perfectly recovered from his disease ; and he himself went on his way to Rajagaha, on arriving at which he informed Bimsara of all that had taken place.

It was after these events, that Jíwaka administered medicine to Budha, in the perfume of a flower ; and it was because, in many previous births, he had wished for this opportunity, that he received his unexampled skill ; it was the reward of his merit.

In this way was the medicine given. On a certain occasion, when Budha was sick, it was thought that if he were to take a little opening medicine he would be better ; and accordingly Ananda went to Jíwaka to inform him that the teacher of the world was indisposed. On receiving this information, Jíwaka, who thought that the time to which he had so long looked forward had arrived, went to the wihāra, as Budha was at that time residing near Rajagaha. After making the proper enquiries, he discovered that there were three causes of the disease ; and in order to remove them he prepared three lotus flowers, into each of which he put a quantity of medicine. The flowers were then given to Budha at three separate times, and by smelling[1] at them his bowels were moved ten times by each flower. By means of the first flower

[1] By the ancients great efficacy was ascribed to perfumes. It is said of Democritus that being aware of his approaching end, but desirous to prolong his life beyond the festival of Ceres, he held hot bread to his nose, by means of which his wish was accomplished.

the first cause of disease passed away ; and by the other two the second and third causes were removed.

When this event was known to the faithful, persons from sixteen kelas of different tribes brought food of a kind proper for an invalid, each one according to his ability. But as Mugalan knew that it was requisite that food of the most delicate kind it was possible to provide should be procured, he looked with his divine eyes to see where it could be found, when he discovered that Sona, of the city of Champá,[1] in Jambudwîpa, had in his possession a kind of rice that would be better adapted for the sage than any other in the world.

The parents of Sona were exceedingly rich, as they had thousands of houses surmounted by towers in the city, and possessed in addition 90,000 villages. From his childhood, Sona never put his foot to the ground. Why ? Upon the sole of his foot was a row of red hairs turning towards the right, like the flowers painted upon a drum, and appearing as if made by a vermilion pencil. It was because his parents saw this sign of greatness that they did not allow him to step on the ground ; and they gave him many attendants. Greatly were the people of Jambudwîpa astonished, when they heard of this remarkable appearance ; they went in numbers to see it, like the pilgrims who visit the srî-pāda, or impression of Budha's foot, upon Samanælla, in the island

[1] Founded by Champapuri, a city of which traces still remain in the vicinity of Bhagalpur. It is the capital of Anga. Fa Hian says that in following the course of the Ganges, there was upon the southern bank, the extensive kingdom of Tchen pho. The monasteries he saw appeared to be inhabited by priests. Hiuan Thsang describes the city as being about thirteen miles in circumference : the country was fertile, and the climate warm. There were about ten monasteries, for the most part in ruin, with not more than 300 priests, whilst there were twenty temples belonging to the heterodox fraternity.

of Ceylon. Sona resided in the upper story of a tower, surrounded by magnificent curtains, so that he could not even see the ground. His servants were never beaten, as in the families of other nobles, and yet were they all obedient. How was this? When any of them did wrong, Sona said that he would put his foot to the ground if they were punished; and as all were afraid lest in this way they should cause the loss of so much merit, they were as attentive as if they had been coerced by being maimed, or their heads had been pounded by a hammer, or other severe modes of punishment had been used. In a former birth Sona erected a wihāra for a Pasé-Budha, who one day hurt his foot when he was walking, after which he provided him with a costly carpet upon which to walk. It was through the merit of this act, that he received in the present birth so great a distinction. And now as to the rice. There was a large field surrounded by a high fence, and covered by a network of hair. It was irrigated by water in which sandalwood, camphor, and all kinds of fragrant substances had been steeped, so that their smell was imparted to the ground, the grain, and even to the husbandmen. At the harvest, the grain was cut, not with a sickle, but by the nails of the reapers. The rice was stored in a granary made of sandalwood; first there was a layer of fragrant substances a cubit high, and then a layer of rice, and so on in succession. This granary was built in the most compact manner, and was not open until three years after it had been closed; and at that time, when the doors were thrown open, the perfume spread through the whole city, and every one knew whence it proceeded. Afterwards, as much was taken out every day as sufficed for the wants of the noble's family. When undergoing the usual preparation, it was pounded in a mortar of sandalwood, and

the grains resembled pearls. The husks were carefully preserved, and after being ground, were used by the people for the perfuming of their bodies. The rice was put in new vessels that had been purified seven or eight times, and when boiled the fuel was of some fragrant wood. This rice was received by Sona because in the former birth he had faithfully fed a Pasé-Budha.

When Mugalan perceived in what part of the world the rice was to be procured, he took his alms-bowl in his hand, ant went through the air from Rajagaha to Champā, where he remained standing, near the house of Sona, like a blue mountain covered by a cloud. The noble saw him, and filled his bowl with most excellent rice; but when Mugalan received it, he said he had come to procure it for Budha, who had that day taken medicine. Then Sona told him to eat what was in the bowl, and he would have it washed, and re-filled. The priest returned to Rajagaha in the same way as he left it, and presented the bowl to the illustrious sage. The king, Bimsara, also had food prepared, which he took to the wihāra; but when he saw the rice that Mugalan had brought he enquired whether it had been procured in the dwelling of Sekra, or in Uturukuru, as it was impossible that it could have been grown in the world of men. Budha allowed him to taste of it, and told him it was from his own city of Champā, where a noble ate it every day. The king afterwards visited the noble, who in turn came to Rajagaha, when he saw Budha, and entered the path sowān. Sona became a priest.

On the same day, Jíwaka presented a beautiful garment to Budha, which he himself had received as a present from one of his royal patients. It was a divine garment procured from the kalpa-tree in Uturukuru. One of the birds that take the dead bodies to the Yugandhara

rocks to feed upon the flesh, in passing over a portion of the forest of Himála that belonged to Chandapprajota, let two of the robes fall, when they were found by an archer, and brought to the king; and the king, in gratitude for the benefit he had received in being restored to health, sent them to Jíwaka. Budha reflected, that if the priests received robes of this costly description, they would be in danger from thieves; and he intimated the danger to Ananda. In consequence, Ananda cut them into thirty pieces, which he sewed together in five divisions, so that when the robe was completed, it resembled the patches in a rice-field divided by embankments. The sage was pleased when he saw this contrivance, and ordained a law that his priests should only have three robes, and that they should always be composed of thirty pieces of cloth.

Jíwaka entered the path sowān, after hearing a discourse delivered by Budha; and as he wished to see the teacher thrice every day, but was unable to go so far as Weluwanārāma he built a wihāra in his own garden, and invited Budha to make it his residence. These things occurred in the twentieth year after the reception of the Budhaship."

Hardy's *A Manual of Budhism*, pp. 244-257.

Jīvaka learnt the science of medicine from his teacher Ātreya at Takṣaśila. The name 'Ātreya' became very popular as the name of a physician in Ancient India, just as in the mediæval times the name 'Vāgbhaṭa' was a synonymous term for a skilful physician. In the *Kuśa Jātaka* when Kuśa went to the kingdom of his father-in-law, where his wife went away due to his ugliness to bring her back to his house, he assumed many pseudo-names and tried to approach his wife and propitiate her by his valour and accomplishments in arts.

'He next went to a doctor who said "Who are you?"

'A doctor's son.'

'What is your name.'

'Ātreya.'

The king's daughter fell ill with a disease of the brain, and the doctor could of himself do nothing to cure it. As he sat one day absorbed in thought on that account, Kuśa said to him 'Master, why are you so pensive.'

'The king's daughter is attacked by a disease of the brain, and I can do nothing to cure it.'

'I will go and cure her.'

So Kuśa went to visit her. When she saw him she thought, 'Where can this demon have come from?' But she reflected that if she said that aloud he would not cure her, so she determined not to do so till he had cured her. When she became well she cried out, 'Piśācha! Piśācha!' Whereupon he fled."

Tibetan Tales, p. 26.

"To the north-east of the city (the old town of king Bimbisāra) in a crooked defile (*the physician*) Jîvaka erected a *vihâra* in the garden of Ambapâlî [and invited Buddha and his 1250 disciples to receive her religious offerings. The ruins still exist. Within the city all is desolate and without inhabitants."

Beal's *Buddhist Records*, Vol. I, *Introduction*, p. lix.

"To the north-east of this fiery ditch of Śrîgupta (Shingmi), at a bend of the city (Râjagriha), is a *Stûpa*; this is where Jîvaka (Shi-fo-kia), the great physician built a preaching-hall for Buddha. All round the walls he planted flowers and fruit trees. The traces of the foundation-walls and the decayed roots of the trees are still visible. Tathâgata, when he was in this world, often

stopped here. By the side of this place are the remains of the house of Jîvaka, and the hollow of an old well also exists there still."

Beal's *Buddhist Records*, Vol. II, p. 152.

For an account of the life of Jīvaka, extensive quotations from the reliable sources of information have been inserted here, as Jīvaka is the only physician of ancient India, of whom we know anything for certain. In this account we find for the first time reports of cases treated by the great physician. There is no doubt some exaggeration in the reports but considering that we find those reports in non-medical books, we must be prepared to accept them as the popular versions of the reports of cases treated by the physician. These reports are undoubtedly the earliest records of case-taking in the world.

PĀRVVATAKA AND BANDHAKA.

Along with Jīvaka, two other physicians are mentioned by Dallaṇācārya as specialists in the diseases of children, namely, Pārvvataka and Bandhaka.

पार्व्वतकजीवकबन्धकप्रभृतिभिः कुमारबाधहेतवः स्कन्धग्रहप्रभृतयः ।

Nivandha Saṁgraha, VI. i. p. 1301.

There were also other physicians proficient as children's doctor as the word '*Prabhṛti*' प्रभृति 'and others' indicates. Nothing is however known of them except the reference quoted above that they were authors of *Kaumārabhṛtya Tantras* or *Treatises on Diseases of Children*. Cakrapāṇidatta in his *Bhānumatī*, or commentary on the *Suśruta Saṁhitā* quotes readings from the *Kaumārabhṛtya Tantra* but does not specify the author.

MĀṆIBHADRA.

"He is a well-known figure in Buddhist tradition. He is a Mahā-yakṣa or prince of Yakṣas, and is famous for his kindly disposition to people in trouble. He is equally well-known to Jain and Brahmanic tradition."

The following formulæ are ascribed to Māṇibhadra :—

	Formulæ		*Book*	*Page*
1.	Māṇibhadra Taila...	..	Bower MS.	182
2.	Māṇibhadra Modaka	...	A. H. S.	335
			V. M.	552
			C. D.	57
			Sataślokī	15
3.	Māṇibhadra Vaṭaka	...	G. N., I.	108
4.	Vidaṅgasārādyā Guṭikā	...	,,	,,

1. Māṇibhadra Taila.

माणिभद्र तैलम् ।

× × × × उत्क्राथ्य भल्लातकशतत्रयम् ।
पादशेषे जले तस्मिन × × × × ⌣ — ⌣ × ॥
विषमतिविषाञ्चैव पेष्याणि पलशः क्षिपेत् ।
एकमासं पिबेत्तैलं मात्रया शक्त्यपेक्षया ॥
तस्मिञ्जीर्णे तु आहारमुपपत्त्या समाचरेत् ।
अष्टादश हन्यादशीरो कुष्ठः क्रिमिगणानिव ॥
माणिभद्रेण दत्तोऽयं योग एष मुमूर्षवे ।
कारुण्यादार्द्रचित्तेन भिक्षवे कुष्ठनाशनः ॥
× × × × ⌣ — — × विशीर्णाङ्गुलिनासिकाः
एतेन सुप्रादुर्जातो ग्रहमुक्त इवोडुराट् ॥

Bower MS. III, Vs. 10-14, p. 182.

Translation :

1. An oil by Mâṇibhadra: " Having boiled three hundred pala of Bhallātaka (*Semecarpus Anacardium*) and... ...in water, till the whole is reduced to one quarter of its original quantity, throw into it one pala each of pastes of powdered...Vishâ (*Aconitum ferox*) and Ativishâ (*Aconitum heterophyllum*). This oil *the patient* should drink for one month in doses suited to his constitution. After digesting it, he may take food in suitable quantities. By the steadfast use *of this oil*, he will overcome the eighteen *skin-diseases* just as Buddha did the *various* kinds of moral difilements. This prescription, as a remedy for skin-diseases, was given by Mâṇibhadra, out of compassion and tenderness of heart, to a monk who was on the point of death. *A patient* whose nose and fingers have rotted away, *will be restorod* by this *oil*, just as the moon, when delivered from Rāhu's grasp fully re-appears to sight."

Bower MS., p. 186.

2. *Māṇibhadra Modaka* :—

This is a prescription ascribed to Māṇibhadra, in *Aṣṭāṅga Hṛdaya Saṁhitā* IV. 19, 416 (vv. 31, 32) but it is not an oil, but (apparently) a linctus and its ingredients are quite different. This is the Māṇibhadra Modaka.

Māṇibhadra Modaka.

माणिभद्रमोदकः ।

कुष्ठं श्वित्रं श्वास-कासोदरार्शो-

मेह-प्लीह-ग्रन्थ्यारुग्जन्तु गुल्मान ।

सिद्धं योगं प्राह यक्षो मुमुक्षो-

र्भिक्षोः प्राणान्माणिभद्रः किलेमम् ॥

विड्ङ्गसारामलकाभयनां फलत्रयं त्रीणि पलानि कुम्भात् ।
गुड़स्य च द्वादशमासमेष जितात्मनां ह्युपयुज्यमान: ॥

This formula also occurs in *Vṛnda Mādhava*, Ch. 74, p. 552.

"यक्षवरेण सृष्ट: स माणिभद्र: किल शाक्यभिक्षवे ।"

See also *Cakradatta*, p. 57, *Śataślokī* p. 15, *Gada Nigraha*, p. 108.

3. Māṇibhadra Vaṭaka.

माणिभद्र वटक: ।

विड्ङ्गाखलकं पथ्या पलांशाश्च समा विवृत् ।
गुड़श्च सर्वद्विगुणो मासस्य वटका: कृता: ॥
कुष्ठाणि पिड़कार्शांसि कृमिगुल्मोदराणि च ।
कासं श्वासं च शमयेद्धिशिषान्माणिभद्रक: ॥

G. N., I, p. 108.

Māṇibhadra Vaṭaka.

माणिभद्रवटक: ।

धात्रीवेल्लाभयास्त्रि स्त्रिवृदिति वटको द्विगुड़ो माणिभद्र:
श्वित्रार्श:-कुष्ठ-गुल्मोदरकृमिकसनग्रन्थ्याढ्क्श्वासमेहे ।

Śataślokī, p. 15.

4. Viḍaṅgasārādyā guṭikā.

विडङ्गसाराद्या गुटिका: ।

विड्ङ्गसारामलकाभयानां पलं पलं स्यात्त्रिवृतात्रयं च ।
गुड़स्य च द्वादश एष योगी मासेन विंशद्व टिकोपयोग: ॥
इयं हि कुष्ठज्वरगुल्मपाण्डुता-
भगन्दरश्वासगरोदरार्शसाम् ।
प्रणाशनी यक्षपति: स्वयं ददौ
स माणिभद्र: किल शाक्यभिक्षवे ॥

G. N., I, p. 108.

MAHĀVAGGA.

Sixth Khandhaka.

(On Medicaments.)

An analysis of its contents.—

1. *Disease of the hot season.*—*Symptoms*: lean, rough, ill-favoured, yellow and even yellower, prominent veins in limbs.

Remedy: Five medicaments: Ghee, butter, oil, honey, molasses to be used both at the right time (but as they could not digest), also at other times.

2. Sanction to use the fat of bears, of fish, of alligators, of swine and of asses, to be partaken of with oil as medicine, if received, cooked and mixed at the right time.

3. Sanction to use *roots* as medicine:—turmeric, ginger, orris root, white orris root, ativiṣa, black hellibore, uśīra root, bhaddamuthaka, and other roots, either as hard, or soft, or as flour, if necessary. Peṣaṇa śīlā and peṣaṇa puṭa or Pestle and mortar. Udukhala and muṣala or Grind stone and muller.

4. Sanction to use astringent *decoctions* as medicine.—the nimba (*Azadirachta Indica*), the kuṭaja (*Wrightia antidysenterica*), the pakkava (a kind of creeper), the nattamāla (*Pongamia glabra*).

5. Sanction to use the *leaves* as medicine:—the leaves of nimba, of the kuṭaja, of the paṭola, of the tulasī, kappāsīka (cotton), etc.

6. Sanction to use *fruits* as medicine:—the Vilanga, pippala, maricha, peppers, haritakas, vibhītaka and āmalaka myrobalans, and gotha fruits.

7. Sanction to use various kinds of *gum* as medicine :—hiṅgu, hiṅgu lac, sīpālikā, lāka, lakapatti, lakapanni, sajjulasa (sarjarasa—resin), etc.

8. Sanction to use various kinds of *salt* as medicine :—sea-salt, black-salt, rock salt, kitchen salt, red salt, etc.

9. *Disease of thick scab.*—Sanction to use *chunam* as medicine for itch, or boils, or a discharge, or scabs, or whose body is ill-smelling; and for the healthy, the use of dry dung, clay and colouring matter, and the use of pestle and mortar.

10. Sanction to use *sifted chunam* as medicine,—chunam seive, cloth seive.

For diseases not human.—the use of *raw flesh* and of *blood* of swine.

11. *Disease of the eyes.*—Sanction to use eye *ointments* :—black collyrium, rasa ointment, sota ointment, geruka and kapalla. *Perfumes* such as sandal wood, ṭagara, black anusari, kaliya and bhaddamuthaka.

12. Sanction of the use of a *box for ointments* as pulverised ointments in pots and saucers became sprinkled over with herb-powders and dust.

Materials for a box.—Prohibition of gold and silver boxes, and sanction of boxes with lid made of bone, or ivory, or horn, or of the nala reed, or of bamboo, or of wood, or of lac, or of the shells of fruit, or of bronze, or of the centre of the chankshell. It was allowed to have lids and to sew the boxes on with thread.

Fingers were used to rub ointment to the eye and the eyes were hurt. *Ointment sticks or holders* were allowed, not of gold or silver, but of materials noted above. Cases for ointment sticks, and bags with a shoulder strap for ointment box were allowed.

13. *Headache.*—

Remedy.—Use of oil on head, *nose-spoons* and *double nose-spoons* for running of nose, not of gold or silver but of the materials noted above, were allowed. Drugs were spread on a wick, and they sniffed up the aroma but as their throats got hurt, *aroma pipes* of the above materials, and not of gold or silver, with lids on, a *bag* for the pipes, and a *double bag* to prevent their rubbing against one another, with shoulder straps were provided.

14. *Wind in the stomach.*—

Remedy.—Decoction of oil, strong drinks were allowed in the oil but not so strong as to cause intoxication. Neither the colour, nor the smell, nor the taste of the strong drink shall be sensible. The oil decoctions were to be kept in three kinds of *pots,* bronze pots, wooden pots and shells of fruits.

Rheumatism.—

Remedy.—Sweating by the use of herbs. Steam bath, hemp water, hot baths in medicated waters.

Intermittent ague.—

Remedy.—Blood-letting; the use of a horn.

Blistered Feet.—

Remedy.—Ointment; Lotions.

Boils.—

Remedy.—Opening by a lancet; decoctions of astringent herbs; sesamum salve; compresses. Bandages, mustard powder to allay itching; fumigation; use of lance to cut off proud flesh; fine rags steeped in oil.

Snake-bite.—

Remedy.—Use of four kinds of filth,—dung, wine, ashes and clay.

Poison.—

Remedy.—Use of emetic as decoction of dung.

Ghara-dinnaka disease.—A disease from the use of a philtre to bring another into one's power.

Remedy.—A decoction of soil turned up by the plough.

Constipation.—

Remedy.—A decoction of the ashes of burnt rice.

Jaundice.—

Remedy—A decoction made with cow's urine.

Skin disease.—

Remedy.—Anointing the body with perfumes.

Superfluity of humours.—

Remedy.—A purgative: clarified gruel; artificial and natural juice; use of meat broths.

15. Collection of five kinds of medicine—Ghee, butter, oil, honey and molasses and their storage for seven days was allowed.

End of the first Bhanavara on the Law of medicine.

16. Prohibition of *adulteration* of molasess with flour and cane-dust, except in such a quantity as to make it firm.

Allowed the use of *kidney beans* growing out of a dung heap though they grow ready ripe.

Wind in the stomach.—

Remedy.—Salt sour gruel; it is to be mixed with water as a beverage for a healthy man.

17. *Wind in the stomach.*—

Remedy.—Tekatula gruel or gruel containing three pungent substances, as ginger and two kinds of pepper.

18. Fresh tila seeds and fresh honey allowed to be taken.

19. Food once refused may be taken if still offered before meal time.

20. *Fever.*—

Remedy.—Edible lotus stalks of various kinds.

During scarcity it was allowed to eat things growing in woods and ponds.

21. Sanction to eat fruit which has not yet any seeds had in it, or which has no more seed in it.

22. *Fistula.*—

Remedy.—Ākāsa-gotta, a physician, lanced it. As the physician made fun of it, the Lord Buddha declared surgical operations on that part of the body indecent and not allowable, as the skin there is tender, the wound is difficult to treat, the knife is difficult to guide.

Clyster.—

No surgical operation is to be performed within a distance of two inches round the anus, and a clyster is not to be used.

23. After a purgative, *broth* was required. As Suppiyā could not procure meat, she took a knife, cut a piece of flesh from her thigh, and gave it to her maid-servant (saying), 'Go, my girl, and get the strength out of it. In such and such a Vihāra is a sick Bhikkhu; give it to that (Bhikkhu)" who drank it.

The Blessed one saw Suppiyā, and at once her great wound was healed up and there was good skin grown with the tiny hairs thereon.

Prohibition of the use of *human flesh.*—

The Venerable Buddha ordained.—

"Let no one, O Bhikkhus, eat man's flesh, and let no one eat meat without having enquired (what it is)."

In a similar way the use of flesh of elephant, or of horse, or of dog, or of serpents, or of lion, or of hyena, was interdicted.

24. A Brahman presented *rice-milk* and honey-lumps to the Buddha fraternity for food. The Blessed One said—"Tenfold is the merit attached to rice-milk. He

who gives rice-milk, gives life ; he gives colour ; he gives joy ; he gives strength ; he gives readiness of mind ; rice-milk when it is drunk removes hunger ; dispels thirst ; sets right the humours of the body ;. purifies the bladder ; and promotes the digestion " As medicine the Perfect One has praised it.

He allowed the Bhikkhus to partake of rice-milk and honey-lumps.

25. One day the Bhikkhus ate '*rice pudding* made with milk' in the morning and could not eat at a minister's house where every kind of food including sweets and meat was provided. Buddha ordered " Let no one, when he is invited to one place, partake of solid rice-milk with other persons."

26. *Sugar* was allowed to be taken as much as the Bhikkhus liked.

" Whatsoever is subject to the condition of origination is subject also to the condition of cessation."

27. He allowed to the sick the eating of sugar, and to the healthy the drinking of sugar-water.

28. Fivefold is the loss of evil-doer; and fivefold is the gain of well-doer.

Loss of Evil-doer.

1. Poverty due to sloth.
2. Evil reports abroad.
3. He enters society shyly and confused.
4. Anxiety at death.
5. Reborn after death into a state of woe.

Gain of Well-doer.

1. Rich through industry.
2. Good reports.
3. Enters society confident and self-possessing.

4. Dies without anxiety.

5. Reborn in a happy state.

29. The four Noble Truths—of Suffering, of the Cause of suffering, of the Cessation of suffering and of the Path leading to cessation of suffering. By the knowledge of the four truths, the craving for existence is rooted out; that which leads to renewed existence is destroyed; and there is no more birth.

30. The gift of Ambāpāli grove to Buddha and his fraternity when they finished their meal at her grove.

Conversion of Siha, the general-in-chief.

31. "Let no one knowingly eat meat (of an animal) killed for that purpose. I prescribe that fish is pure to you in three cases: if you do not see, if you have not heard, if you do not suspect (that it has been caught specially to be given to you)."

32. In time of scarcity the Blessed One allowed certain kinds of foods. But during the time when harvest is good, the Bhikkhus are ordered not to eat food kept indoors, or cooked indoors, or cooked of his own accord; nor to take things (to eat) which they have picked up. "And you are not, after you have once finished eating and have refused food still offered — to eat food brought from within or received before meal-time, or found in the woods or pools."

33. *Sanction for a drug-store.*—

Drugs collected for the use of the Bhikkhus should not be put out of doors. Vermins ate them and thieves carried them away. The Blessed One allowed a duly chosen *Kappiya-bhūmi* to keep drugs in. A Kappiya-bhūmi may be of four kinds, one that has become so by proclamation, an ox-stall, a building belonging to laymen, and a duly chosen one.

43. The story of Me*nd*aka, the house-holder, his wife and his son who possesed miraculous power.

"I allow you, O Bhikkhus, the five products of the cow:—milk, curds, ghee, butter-milk, and butter. These are, O Bhikkhus, desert ways, waterless, and foodless, where it is not easy to travel without supplies for the journey. I allow you, O Bhikkhus, to provide yourselves with supplies for a journey;—rice for him who wants rice, beans for him who wants beans (*mugga* and *māsha*), salt for him who wants salt, molasses for him who wants molasses, oil for him who wants oil, ghee for him who wants ghee. There are, O Bhikkhus, faithful and converted men who deposit gold with a *kappiya-kâraka,* saying, 'Provide what is allowable for this Bhikkhu.' I allow you, O Bhikkhus, to accept what is allowable. But I do not say by that, O Bhikkhus, that you may, on any pretext whatsoever, accept or seek for gold."

35. "I allow you, O Bhikkhus, eight kinds of drinkable things; mango-syrup, and jambu-syrup, and plantain-syrup, and mo*k*a-syrup, and honey, and grape-juice, and syrup made from the edible root of the water-lily, and phârusaka-syrup (*Grewia Asiatica*). I allow you, O Bhikkhus, the juice of all fruits, except the juice prepared from corn. I allow you, O Bhikkhus, drinks prepared from all leaves, except drinks prepared from pot-herbs. I allow you, O Bhikkhus, drinks prepared from all flowers, except liquorica juice. I allow you, O Bhikkhus, the use of the juice of the sugarcane."

36. "I allow you all kinds of pot-herbs, and all kinds of meal."

37. "One who has gone forth ought not to instigate others to an unlawful act," as preparation of conjey.

38. Solid foods in the shape of fruits were allowed.

39. Seedlings belonging to private person and the Sa*m*gha grown upon the grounds of the Sa*m*gha and private person respectively, should be given to the private owner a part.

40. "Food that may be eaten up to the first watch of the night, or food that may be eaten at any time within seven days, or food that may be eaten at any time during life, is lawful, O Bhikkhus, when mixed with food that ought to be eaten before noon on the same day, —up till noon-time, and it is not lawful after noon-time. Food that may be eaten at any time within seven days, or food that may be eaten at any time during life, is lawful, O Bhikkhus, when it has been mixed with food that may be eaten up to the first watch of the night, —up till the first watch of the night, and is not lawful after the first watch of the night. Food that may be eaten at any time during life is lawful, O Bhikkhus,— when it has been mixed with food that may be eaten at any time within seven days,—at any time within seven days, and is not lawful beyond seven days."

Here Ends the Sixth Khandhaka on Medicaments.

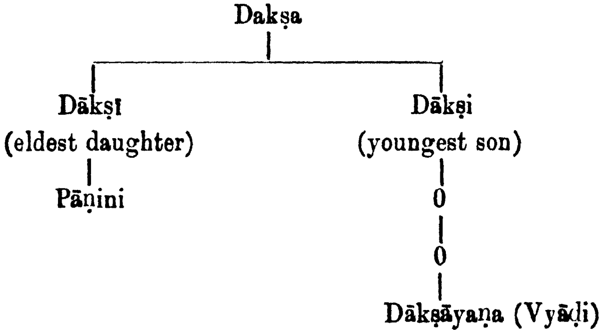
Sacred Books of the East, Vol. XVII.

VYĀḌI.

(5th Century B. C.)

Vyāḍi is the name of a physician who flourished in ancient times. He is mentioned as a teacher of Chemistry or *Rasavidyā* in the *Rasaratna-Samuccaya*.

Vyāḍi is well-known to us as the grammarian who flourished after Pāṇini. That he was posterior to Pāṇini will be evident from the genealogy noted below :—



सर्व्वे सर्व्वपदादेशा दाक्षीपुत्रस्य पाणिनेः।

—*Kārikā of Patañjali.*

दाक्षी च दाक्षायणश्च दाक्षौ।

—*Kāśikā Vṛtti.*

आपिशल-पाणिनीय-व्याड़ीय-गौतमीयाः।

—*Patañjali.*

In the *Śabdakalpadruma* he is described as a lexicographer. He is said to be the son of Nandinī and an inhabitant of Vindhya.

व्याड़िः (पुं) कोषकार-मुनिविशेषः। तत्पर्य्यायः—

विन्ध्यवासी २ नन्दिनीतनयः ३ इति हेमचन्द्रः।

विन्ध्यस्थः ४ नन्दिनीसुतः ५ इति त्रिकाण्डशेषः॥

Vyāḍi is said to be an authority on the chemistry of gems. He flourished after Pāṇini and before Nāgārjuna and may be placed in the 5th century B. C. Vyāḍi is quoted in Rāma Rājā's *Rasaratna-Pradīpa.*

A quotation from *Vyāḍi*—

कलायस्त्रिपुटः प्रोक्तः सतीलो वर्त्तुलो मतः।

हरेणु कण्टका श्च येति तु व्याड़िः। इति भरतः॥

ĀLAMBĀYANA

Ālambāyana is the name of a physician who flourished in ancient times. Nothing is known about him except that he is quoted by some of the commentators. Śrīkaṇṭha Datta has quoted him as an authority on toxicology in his *Viṣanidāna* or *Pathology of Poisoning*. He is also quoted by him in his *Vyākhyā-kusumāvalī* and by Aruṇa Datta in the *Vyākhyā-madhukoṣa*, in chapters on the treatment of poison.

1. In *Vyākhyākusumāvalī*.

1. तथा चाऽऽलम्बायन:—

संगृह्य सर्पं हस्ताभ्यां पुच्छे वक्त्रे च सात्त्विक: ।
स दष्टव्यस्तत: सर्पो द्विभिश्चतुरथापि च ॥
तत्र संक्रामति विषं दष्टो नैव विषायते ।
व्यवसायद्वितीयानां नास्त्यसाध्यं कृतात्मनाम् ॥

Viṣādhikāra, p. 512.

2. In *Vyākhyā-madhukoṣa*.

1. तदुक्तमालम्बायने—

नेति रक्तं चतादयस्य लताघातेन राजिका ।
लोमहर्षाश्च शीताद्भिर्वर्ज्जयेत्तं विषार्द्दितं ॥

Viṣanidāna, p. 398.

2. तदुक्तमालम्बायने—

सीदन्ति केशा लोमानि तस्मिन् पक्वाशयं गते ।

Ibid, p. 400.

3. In *Nibandha Saṁgraha*.

1. तथा वालम्बायने—

शुक्रेणाथ पुरीषेण नखैस्तथा दंष्ट्राभिर्वा पतन्ती हि मूषिकाणां पञ्चविषमिति ।

Kalpasthāna, VI, p. 1262.

LĀḌYĀYANA.

Lāḍyāyana is the name of a physician who is said to have been well-versed in *Agada Tantra* or Toxicology. He is quoted by Dallaṇācārya as an authority on the classification of insects.

"Lāḍyāyana appears to have made a special study of the classification of *kīṭas* (Insects and Reptiles) and is quoted by Dallana as a great authority on the subject.

The various forms (रूप) of the *kīṭas* are to be distinguished from one another by peculiarities in the following marks :—

(1) Dottings and markings, (2) wings, (3) pedal appendages, (4) mouth, with antennæ or nipper (मुखसन्दंश—Dalvana), (5) claws, (6) sharp, pointed hairs or filaments, (7) stings in the tail, (8) hymenopterous characters (संश्लिष्टैः पक्षरोमभिः), (9) humming or other noise, (10) size, (11) structure of the body, (12) sexual organs (that is how I interpret *linga* here) and (12) poison and its action on bodies.

Cf. कटुभिः विन्दुलेखाभिः पक्षैः पादैर्मुखैर्नखैः ।
शूकैः कण्टकलाङ्गूलैः संश्लिष्टैः पक्षरोमभिः ।
स्वनैः प्रमाणैः संस्थानैर्लिङ्गैश्चापि शरीरगैः
विषवीर्य्यैश्च कीटानां रूपज्ञानं विभाव्यते ॥

(Quoted from Lāḍyāyana by Dalvana, *Kalpasthāna*, Chap. VIII)."

Seal.—*The Positive Sciences of the Ancient Hindus*,
pp. 200-01.

Dalvaṇa further quotes :—

तथा केचित् कीटा विशिष्टाकृतिवर्णादिभिस्तदुक्ता एव लिख्यन्ते।

अजाप्रतिमरूपो यः शूकहीनस्वरोमशः।
सितः शरकुलीरस्तु स्वेङ्गूर्णानिव स्मृतः।
गिरिकाभो महाकीटः सपक्षो मार्ज्जितोदरः।
खेचरो गुदशूकश्च कौण्डिल्य इति संस्मृतः।
कुरण्डपुष्पवर्णाभः सपक्षो मार्जितोदरः।
कुण्डशूकविषः कीटः कोष्टागारीति संज्ञितः।
लाक्षारुधिरवर्णाभः श्वेतविन्दुर्व्विचित्रितः।
चद्रको ह्यग्निसङ्काशो भ्राजते निशि चाग्निवत्।
कीटः स खद्योत इत्युक्तो दष्टस्तेनापि दह्यते।
दंष्ट्राविषः श्वेतविन्दुः सपक्षो हृटदुःखकः।
स तु वै शम्भूको नाम कालकः सप्तमण्डलः।
चतुष्पादो दीर्घपत्र उन्नलाटो बहुप्रजः।
वृक्षालयो दन्तविषः कृकलास इति स्मृतः।
चन्द्राभः कृकलासोऽन्यस्तज्ञ दन्तु विकण्टक इति।

p. 1280-81.

CHAPTER XVIII.

KHARANĀDA AND KHĀRANĀDI.

We know nothing about Kharanāda except that he is quoted in the following books as an authority, by Vijaya Rakṣita, Aruṇadatta, and other commentators. Hemādri has quoted from Khāranādi. It may refer to Kharanāda or to his son.

I. In *Vyākhya-Kusumāvalī.*

1. तथाच खारनादिः—

   पिप्पली-पिप्पलीमूलचव्यचित्रकनागरम् ।

   कोलमात्रोपयोगित्वात्पञ्चकोलकसंज्ञितम् ॥ p. 38.

2. रसशेषे हितः स्वप्नो घर्मांम्बु लघुभोजनम् ।

II. In *Vyākhyā-Madhukoṣa.*

1. तदुक्तं खरनादेन—

   ज्वराः पूर्व्वं मयोक्ता ये पञ्चसन्ततकादयः ।

   चत्वारः सन्ततं हित्वा ज्ञेयास्ते विषमज्वराः ॥ p. 29.

2. इति षड्राविकः प्रोक्तो नवज्वरहितो विधिः ।

   ततः परं पाचनीयं शमनीयं ज्वरे हितं ॥

   खरनादवचनञ्च पूर्व्ववदष्टाहप्रतिपादकं द्रष्टव्यम् । p. 40.

III. In *Tattva-Candrikā.*

1. निःसमता निरामज्वारलक्षणम् । इति खरनादवाक्येन । p. 10.
2. See *Vyākhyā-Madhukoṣa* 2, p. 10.
3. तथा खरनादेनापि—

   लङ्घितालङ्घितं तस्मात् वमितं वा जराह्हितं ।

   तत्सात्म्यत्वादतस्ताभिरादौ ज्वरमुपाचरेत् ॥ p. 31.

IV. In *Sarvāṅga-Sundarī.*

1. खरनादे चोक्तम्—

गव्यं सर्वोत्तमं क्षीरं गव्याच्च पयसः पयः।
यथोत्तरं सर्वहीनमौरभ्रच्छागमाहिषम् ॥
जाङ्गलानूपशैलेषु चरन्तीनां यथोत्तरम्।
पयो गुरुतरं वत्सो यथा तासां प्रवर्द्धते ॥ I. p. 97.

2. खरनादे च क्षीरस्य श्रपणे युक्तिः स्पष्टं कृत्वा निदर्शिता।
विना तु वनितास्तन्यमाममेव हितं पयः।
अर्द्धोदकं क्षीरशिष्टमामात्लघुत ' शृतम् ॥

3. खरनादे चोक्तम्—

स्यान्निर्जलं शृतं द्वित्रिचतुरष्टांशशेषितं।
तथा शृततमं सारं गुरु बल्यतमं पयः ॥

4. खरनादे चोक्तम्—

धारोष्णात् सर्वशः क्षीरात् शृतं गुरुतरं भवेत् ॥ p. 100.

5. खरनादे तूक्तम्—

दध्यादीनां तु तज्जानां सामान्ये गुणकर्म्मणी।
तथा स्वात्स्वादपि क्षीराद्दध्यादीनां विशेषणं ॥ p. 107.

6. खरनादेप्युक्तम्—

मारुताध्मानजननश्चक्षुष्यो बृंहणो रसः ॥

7. खरनादेऽप्युक्तम्—

भुक्तावसाने फलं भुज्यते। p. 158.

8. खरनादस्त्वाह—

त्वग्मातुलुङ्गात् कटुका गुर्वी वातप्रकोपनी ॥ p. 162.

9. खरनादे चोक्तम्—

सैन्धवं सारकं पाक्यं सौवर्चलमथोद्भिदम्।
पूर्वं पूर्वं गु[illegible]णां चैषां यथोत्तरम् ॥ p. 166.

10. खरनादेनोक्तम्—

अतिद्रुतमश्नतो ह्याहारगुणदोषान्न विन्दति ।
उत्सुक्यमस्य व्यवगमो वाक्कर्मादिवानवस्थितः ॥
विलम्बितं तु भुञ्जानो न तृप्तिमधिगच्छति ।
स्वादयन्नपि शीतत्वाद् याति भक्तमहृद्यताम् ॥
जल्पतो हसतश्चापि भुञ्जानस्यान्यचेतसः ।
त एव दोषा मन्तव्या ये विलम्बितभोजने ॥ p. 209.

11. खारनादे चोक्तम्—

कटुं लवणमम्लं वा पूर्वमाहारमाहरेत् ।
आहारो मधुरो ह्यग्रे गुरु विष्टभ्य जीर्यति ॥ p. 211.

12. खरनादे चोक्तम्—

मेही मोही व्रणी कुष्ठी पाण्डुर्जठरपीनसी ।
शोषातिसारी मन्दाग्निः पानीयं मन्दमाचरेत् ॥
नोर्ध्वाङ्गपवनाविष्टैर्वाग्व्यायामहते न च ।
क्षतोरसि श्वासकासहिक्कावम्यर्दिते न च ।
निरन्ने चोर्ध्वरोगे च न पेयं वारि शीतलम् ॥ p. 213.

13. खरनादेनाप्युक्तम्—

अल्पमुत्क्लेशयेद्दोषं बहुप्राणानिहन्ति च ।
तस्मान्निरूप्य भिषजा देयं युक्तं विरेचनम् ॥ p. 278.

14. खरनादेऽप्युक्तम्—

विरिक्ते वमने श्रेष्ठे पेयादीनां त्रिकक्रमः ।
त्रिशो द्विशो मध्यमे स्यादेकशस्तु कनीयसि ॥ p. 351.

15. तथा चोक्तम्—

अभुक्तादस्य तथा खं को बस्तिर्विपद्यते ॥ p. 360.

16. खरनादेनाप्युक्तम्—

बस्तिनेत्रमजुगुक्तं सहृदङ्गुलिकामुखम् ।
भवेद्गोपुच्छसंस्थानं सुप्रवाहं त्रिकर्णिकम् ।

या विभागप्रणयने मर्यादा कर्णिका भवेत् ।
द्वे कर्णिके चोपरिष्टाद्दत्याधारेऽथवान्तरे ।
स्वाङ्गुष्ठकपरीणाहं मूलं नेत्रस्य शस्यते ।
मध्ये त्वनामिकातुल्यमग्रं तुल्यकनिष्ठिकम् ।
स्वेनाङ्गुलिप्रमाणेन दैर्घ्यं स्याद् द्वादशाङ्गुलम् ॥
कर्कन्धुप्रवहच्छिद्रं श्रेष्ठमन्यद्यथावय: ।
विंशद्वादशषड्वर्षे द्वादशाष्टषडङ्गुलम् ॥
कर्कन्धुसतीनाग्रमुखं विद्रवहम्—p. 361.

17. यदुक्तं खरनादेन—

यथाशीर्षं प्रवेश्याथ स्नेहस्यार्द्धपलं नयेत् ।
प्रत्यागते द्वितीयं वा तृतीयं वा प्रदापयेत् ।
स चेदनुवसेत्तत्र स्यात् क्रियेयं विशेषत: ।
पिप्पल्यारग्वधाङ्गारधूमवत्सकसैन्धवै: ।
मूत्राम्लपिष्टैर्गुलिका: माषसर्षपसन्निभा: ।
छायासु शुष्कास्ता: शिश्ने दद्यात् सर्षपसन्निभा: ।
पूर्वं माषोपमा: पश्चात्ताभि: स्नेहं समानयेत् ।
स्नेहे प्रत्यागते च स्यादानुवासनिको विधि: ॥ p. 377.

18. खरनादेनाप्येवमवादि—

न च नि:सप्ततैवेह निरामज्ञकारणम् ।
चिरादपि हि पच्यन्ते सन्निपाते ज्वरे मला: ।
सप्तरात्रातिवृत्तिश्च चामतादि च लक्षणम् ।
तस्मात् तदुभयं दृष्ट्वा निरामं ज्वरमादिशेत् ॥ II. p, 210.

19. खरनादेनाऽप्युक्तम्—

बलिभि: सर्वगै: सामैरसस्रोतोऽविकारिभि: ।
निष्प्रत्यनीकैर्दोषैर्यै: सन्ततो जायते ज्वर: ॥ p. 211.

तथा तत्रैव विषमज्वरे गदितम्—

"व्याधिक्लिष्टस्य" इत्यारभ्य यावद् "बलाबलविशेषस्तु दोषाणां संप्रवर्त्तते" इति ।

तथा तत्रैव चोक्तम्—

भुव्युत्क्रम्य यथाकालं बीजं काले प्रसूयते ।

तथा कालक्रमाद् दोषः काले ज्वरकरो भवेत् ॥ p. 211.

20. तथा च खरनादस्य ग्रन्थः—

शुक्रस्थे शुक्रविमोचः श्वसन् प्राणान् विमोक्ष्यति । III, p. 221.

21. खरनादेऽभिहितम्—

वायुः क्रुद्धः कफं रक्तपित्तं चादाय पिच्छितम् ।

गुल्मं कुर्य्यात् * * * । p. 310.

22. खरनादेऽप्युक्तम्—

अलाबुपुष्पवत् स्निग्धं दृष्टं यस्तोऽवमेत् रजः । p. 343.

23. खरनादेऽप्युक्तम्—

पिबेदच्छां ससिद्धां वा स्वां स्वां पेयां नवज्वरे । IV, p. 9.

24. तथा च खारनादिरपठीत्—

बहुद्रव्यो घनः क्वाथः स्वच्छमल्पौषधं जलम् । p. 12.

25. खारनादेनाप्युक्तम्—

पटलं सफलं निम्बं कर्कोटककटिल्लकम् ।

शाकं पर्पटकञ्च स्यात् * * । p. 24.

26. खरनादेऽप्युक्तम्—

पिष्टान्नं हरितं शाकं मांसं शुष्कं तिलान्दधि ।

[illegible]काजाविगव्यशूकरमाहिषम् ।

मांसं शुष्काणि शाकानि सर्व्वमेव त्यजेज्ज्वरी ॥

तथोक्तम्—

ज्वरितैस्तित्तिरि-क्रौञ्च-शिखि-वर्त्तक-कुक्कुटाः ।

गुरुत्वाद् विवर्ज्याः सुरत्र सोपद्रवे ज्वरे ॥ p. 47.

VI. In *Bhāva Prakāśa.*

1. खरनादेनाप्युक्तम्—

इति षड़ाह्निकः प्रोक्तो नवज्वरहरो विधिः ।
ततः परं पाचनीयं शमनीयं ज्वरे हितम् ॥ II, p. 35.
ततो ज्वरमध्ये करणीयमित्यर्थः

Cf. V. M. K., 2.

2. See *V. M. K.*, 1. II, p. 186.

Kharanāda is quoted in the *Vaṅgasena.* See pages 402, 409 and 416 (Jib. Edition).

Formulæ attributed to Kharanāda :—

1.	Kāsīsādya oil	Sā. S.	p. 166.
2.	Kumārakalyāṇaka Butter	G. N.	p. 11.
3.	Laśuna Butter	"	p. 23.

1. Kāsīsādya Oil.

कासीसाद्य-तैलम् ।

कासीसं लाङ्गलीकुष्ठं शुण्ठी कृष्णा च सैन्धवम् ।
मनःशिलाश्वमारश्च विड़ङ्गानि च लोध्रकः ॥
दन्ती कोषातकीबीजं हेमाह्वा हरितालिकम् ।
कल्कैः कर्षमितैस्तैलं ततः प्रस्थं विपाचयेत् ॥
स्नुह्यर्कपयसी दद्यात् पृथग्द्विपलसंमितम् ।
चतुर्गुणं गवां मूत्रं दत्वा सम्यक् प्रसाधयेत् ॥
कथितं खरनादेन तैलम [illegible] ।
क्षारवत् पातयत्येतदर्शांस्यभ्यङ्गतो ध्रुवम् ।
[illegible]तत् क्षारकर्मकरं मृतम् ॥

2. Kumārakalyāṇaka Ghṛta from Kharanāda.

खरनादात् कुमारकल्याणकं घृतम् ।

शङ्खपुष्पी वचा ब्राह्मी कुष्ठं त्रिफलया सह ।
द्राक्षा सशर्करा शुण्ठी जीवन्ती जीवको बला ॥
शटी दुरालभा बिल्वं दाडिमं सुरसा स्थिरा ।
मुस्तं पुष्करमूलं च सूक्ष्मैला पिप्पली जलम् ॥
पाठा श्वदंष्ट्राऽतिविषा विडङ्गं दारु मालती ।
मधुकपुष्पं खर्जूरं बदरं वंशरोचना ॥
कल्कैरेषां समांशानां घृतं क्षीरचतुर्गुणम् ।
कषाये कण्टकार्याश्च साधयेत्सौम्यदैवते ॥
एतत्कुमारकल्याणं घृतरत्नं सुखप्रदम् ।
बलवर्णकरं धन्यं पुष्ट्यग्निरुचिकारकम् ॥
छायासर्वग्रहालक्ष्मीदन्तकर्णगदापहम् ।
सर्वबालामयहरं मेध्यमायुष्यमुत्तमम् ॥
रसायनमिदं सेव्यं विशेषाद्दन्तजन्मनि ।

3. Laśuna Ghṛta from Kharanāda.

खरनादाच्छूले लशुनघृतम् ।

प्रस्थं लशुनबीजानां कण्टकार्यास्तथैव च ॥
आटरूषकप्रस्थं च जलद्रोणे विपाचयेत् ।
द्राक्षाया गोस्तनायाश्च कुडवं चात्र मिश्रयेत् ॥
तत्र दद्याद्घृतप्रस्थं गोक्षीरप्रस्थमेव च ।
लशुनस्य तु पिष्टस्य पलं निष्पीड्य योजयेत् ॥
आटरूषकपत्राणां पेषयित्वा पलं तथा ।
एतन्मृद्वग्निना सिद्धं सितं पूतमथापि वा ॥
द्विपलं शर्कराचूर्णं क्षीरार्धकुडवं तथा ।
त्वक्क्षीर्याश्च पलार्धं हि तत्सर्वं खजमूर्च्छितम् ॥

निदध्याद्भाजने शुद्धे काञ्चने राजतेऽपि वा ।
एतत्प्रायोगिकं सर्पिरिमान् व्याधीन् व्यपोहति ॥
कासं श्वासं ज्वरं गुल्मं कार्श्यं छर्दिमरोचकम् ।
हृद्रोगं पार्श्वशूलं च क्षतक्षीणं प्लिहोदरम् ॥
जीवनं बृंहणं वृष्यं पाण्डु-श्वयथुनाशनम् ॥

KARĀLA BHAṬṬA

Karāla is mentioned as an authority in the diseases of the eye by Dallana in his *Nibandha Saṁgraha* :—

निमिप्रणीताः षट्सप्ततिर्नेत्ररोगाः। करालभट्ट-शौनकादिप्रणीताः।

Uttara. Ch. I, p. 1300.

Karāla is quoted by Vṛnda, Vaṅgasena and other authors.

1. In *Vyākhyā-kusumāvalī*.

1. करालेऽप्युक्तम्—

वंशावलेखकल्केन मूत्र आजेऽथ वाऽऽविके ॥
पचेत्तैलं रुजः शान्त्यै कर्णयोः पूरणं भिषक् ॥ p. 437.

2. कराले केवलपञ्चलवणेनैव घृतसाधनस्योक्तत्वात् ;

तद्यथा—सर्पिर्वातापहैः सिद्ध लवणैर्वाऽपि पञ्चभिः ॥
प्रतिश्याये प्रशंसन्ति संपाद्य(द्यं) मारुतोद्भवे ॥ p. 445.

2. In *Vaṅgasena*.

Karāla is quoted in the *Vaṅgasena* ; see p. 588.

3. In *Vyākhyā-madhukoṣa*.

1. यदाह—

करालः खरवर्त्माक्षिवक्त्रोन्मीलाविलेखनम्।
सदाहं सास्रजो वाताच्छुष्कपाकान्वितं वदेत्। p. 340.

CAKṢUṢYEṆA.

Cakṣuṣyeṇa is quoted as an authority in *Vyākhyā-madhukoṣa* by Srīkaṇṭha Datta, in the treatment of diseases of the eyes. He is also quoted in the *Cikitsā-kalikā-vivṛti,* a commentary by Candrāṭe on the *Cikitsā-kalikā,* a compilation by his father Tiṣaṭācārya. In the *Vaṅgasena,* Cakṣuṣyeṇa is also cited as an authority.

1. In *Vyākhyā-madhukoṣa.*

1. अपरिक्लिन्नवर्त्मानं तत्पिन्नमिति निर्दिशेदिति । तदेवं चक्षुष्येणाभिधानं विरुध्यते । p. 364.

2. चक्षुष्येण चोन्मेषणीः शिराः, इत्याह—

उन्मेषणीः शिरा वायुः प्रविश्य चावतिष्ठते ।
अत्यर्थं चालयेद्वर्त्म निमेषः स न सिध्यति ॥ p. 365.

3. चक्षुष्येणोऽप्याह—

स्त्रीप्रसङ्गादभिघातादथवा देहकर्मणा ।
क्षिप्रं संजायते रूक्षः शिरारोगः क्षयात्मकः ।
वातपित्तात्मकं लिङ्गं व्यामिश्रं तत्र लक्षयेत् ॥ p. 370.

2. In *Cikitsākalikā-vivṛti.*

1. तथा चोक्तं चक्षुष्येण—

"भूम्यातुरौ प्रदेश" इति—

प्रवक्ष्यते लक्षणं तस्य—

नदीपल्वलशैलाद्यैः पद्मोत्पलझषैर्युतः ।
हंससारसकादम्बबलाकाद्विजसेवितः ॥
वराहखड्गमहिषरुरुरोहितसंकुलः ।
प्रभूतद्रुमपुष्पाढ्यो नानासस्यफलैश्चितः ॥

अनेकशाखिकेदारकदलीपुष्पविभूषितः ।
आनूपदेशो भूयिष्ठं वातश्लेष्मामयान्वितान् ॥
अत्याम्न्यायुर्बला: स्थूलाश्चलन्मेद:श्लीपदा: ।
नरा: प्रायेण तत्रापि सेव्यमन्नपानं सुखार्थिभि: ॥
अनभिष्यन्दि रूक्षाल्पं सेव्यं लघ्वग्निदीपनम् ।
आकाशशुभ्रः सिकतास्थलो विषमभूतलः ॥
शमीकरीरबिल्वार्कपीलुककन्धुसंकुलः ॥
मृगपृषतगोकर्णखरबभ्रुसमन्वितः ।
वर्षतोयाल्पसलिलो देशो जाङ्गलमुच्यते ॥
तत्राल्पमेदः-प्राचुर्याः स्थिरा जितपरिश्रमाः ।
सुसंहतसमांगाश्च बलिनोऽल्परुजो नराः ॥
आयुष्मन्तोऽनिलप्राया रोगास्तेषामिदं हितम् ।
बृंहणं गुरु यत् स्निग्धमन्नपानद्रवं नवम् ॥
आनूपजांगलाभ्यां च देशो व्यामिश्रलक्षणः ।
साधारणः स्मृतो देशस्तथा व्याधिचिकित्सितम् ॥ p. 16.

2. चक्षुष्येणाप्युक्तम्—

रोगिणः कायदेशस्य संपरीक्ष्य बलायुषी ।
पूर्वं बलानुरूपं स्यादुपचारोऽनुबन्धनमिति ॥ p. 17.

3. चक्षुष्येणादपि संक्षेपेणोक्ता सत्त्वपरीक्षा । p. 22.

*   *   *

इत्येवं चतुर्विधं सात्म्यमुक्तं चक्षुष्येण । p. 23.

4. किं चास्याः स्वलक्षणमिति यदुक्तं तदुच्यते चक्षुष्येण—

रूक्षापचितशरीरो रूक्षक्षामस्वरोऽल्पदेहबलः ।
शीघ्रायासविकारो द्रुतगतिवाक्चेष्टिताहारः ॥
शीघ्रग्रन्थो मतिमान् शीतालुर्जागरिष्णुरुष्णसहः ।
स्फुटितत्वक्पादकरश्चलचित्तश्चानिलः प्रकृतिः ।
उष्णसहः सुकुमारः शिथिलमांसप्रभूतविड्युक्तः ।
स्वल्पकपिलकेशश्मश्रुलोमोऽतितीक्ष्णाग्निः ॥
क्षिप्रवलीपलितश्च प्रभूतविट्स्वेदमूत्रवातश्च ।
विस्रश्च कक्षगन्धो मध्यबलः पैत्तिकः पुरुषः ॥

स्निग्धोपचितशरीरः प्रसन्नवर्णेन्द्रियस्वरो बलवान्।
धृतिमान् विलम्बितगतिः सुकुमारगन्धो दृढग्राही ॥
मन्दप्रलापचेष्टाक्षुत्तृष्णास्वेददोषसंतापः।
देशे काले चोष्णे भवत्यरोगः कफप्रकृतिः ॥
प्रकृतिद्वयसंसर्गात् संसृष्टः प्रकृतिलक्षणैः सर्वैः।
संयुक्तः समधातुः स भवत्यल्पामयो बलवान् ॥ p. 32-33

5. तस्य वमनस्य उत्तममध्यमाधमस्य लक्षणमाह—

वमने चाष्टवेगाः स्युरष्टौ पित्तान्त उत्तमः।
षड्वेगान्मध्यमो वेगश्चत्वारस्त्वधमे मताः।
इति चक्षुष्येणात्। p. 74.

6. तथा च चक्षुष्येणः—

एकाहान्तरतः स्नेहं भुक्त्वा प्रच्छर्दनं पिबेत्।
भुक्त्वा चिरावं परतः पिबेत् संशोधनं नरः ॥ p. 75.

7. तस्य च लक्षणं चक्षुष्येणेनोक्तम्—

प्रमाणेनाढकं विंशद्वेगः श्लेष्मान्त उत्तमः।
दशवेगोऽवरः प्रस्थो मध्योऽर्द्धाढकविंशकैः।
वमने च विरेके च तथा शोणितमोक्षणे।
सार्द्धत्रयोदशपलं प्रस्थमाहुर्मनीषिणः ॥ p. 75.

8. स्नैहिक-नस्य-शिरोविरेकयोः फलं चक्षुष्येणेनोक्तम्—

पित्तानिलहरं केश्यं वक्त्रोपचयवर्णकृत्।
प्रसादनं चेन्द्रियाणां स्नैहिकं नस्यमुच्यते ॥ p. 80.

9. तथा च चक्षुष्येणः—

पिल्लौ द्वौ तु विनिर्दिष्टौ क्लिन्नाक्लिन्नौ तु वर्त्मजौ।
अक्लिन्नवर्त्म कफजः क्लिन्नवर्त्म त्रिदोषजः।
तयोः सामान्यतश्चैव पृथक्त्वेन तु भेषजम्।
प्रत्यवस्थं प्रतीकारं कीर्त्यमानं निबोधत।
कायस्य शिरसश्चैव विरेको रक्तमोक्षणम्।
विशुद्धान्यन्नपानानि यवान्नविकृतीस्तथा ॥ p. 218.

10. तथा च चक्षुष्येण:—

चतुर्गुणाम्बस्, पचेत्क्वाथं पादावशेषं कथितं तु वैद्यः ।
स्नेहाद्भवेत्पादसमं तु कल्कं स्नेहात्क्वाथोऽपि चतुर्गुणः स्यात् ।
यत्र प्रमाणं तु न कीर्तितं स्यात्तत्र प्रमाणस्य विधानमेतत् ॥ p. 223.

3. In *Vaṅgasena*.

He is quoted as an authority. See p. 447.

SĀTYAKI.

Sātyaki as a medical author is quoted by Dallana, Vijaya Rakṣita and Srīkaṇṭha Datta.

Sātyaki is quoted in—

1. *Vyākhyā-kusumāvali.*

1. आह च सात्यकिः—

वसन्ते नातिशीतोष्णे प्रातर्ग्रीष्मे घनात्यये।

वर्षास्वनभ्रे मध्याह्ने हेमन्ते शिशिरे तथा॥

पित्तोपचयशान्त्यर्थं पूर्वरात्रे च शस्यते॥ p. 451.

2. *Nibandha-saṁgraha.*

1. अत्र-सात्यकिप्रभृतीनां मतानुलोमेन॥ p. 1313.

2. अत्र-सात्यकिप्रभृतीनां मतानुलोमेन रक्तमूर्च्छितं पित्तं म्लापित्तमवगन्तव्यम्।

तथा च रागकथनप्रस्तावे सात्यकिः—

पित्तरक्ताहितापीताः चिचिताः सन्निपातजाः। एक एव असौ परिस्रावी रोगोऽरागप्राप्तः सन् तिमिराख्यः। रागप्राप्तस्तु काचाख्यः। स एव किञ्चिद्दर्शननाशकारी लिङ्गनाशः। सर्व्वाण्येव तिमिराणि प्रथमद्वितीयपटलगतानि साध्यानि। तृतीयपटलगतानि रागप्राप्ता काचाख्यानि भवन्ति तदा याप्यानि। p. 1330.

3. अश्वत्थपत्रेत्यादि। खल्लमिति। द्विकर्णिकाकारमित्युक्तं अभाव्य तैलेन वा सात्यकि-विदेहप्रोक्तत्वात्। p. 1414.

4. सात्यकिप्रभृतिभिस्तु शिरःकम्परोगः असाध्यः इति पठितः। p. 1437.

3. *Vyākhyā-madhukoṣa.*

1. यदाह सात्यकिः—

एवमेव तु विज्ञेया नीलाः पीतसमन्विताः।

रक्तपित्तोत्थिताः पीता इति। p. 349.

2. तथा हि सात्यकिः—

तृतीयं पटलं प्राप्तं तिमिरं वापि जायते।
पराणि तिमिरं साध्यमाद्यं पटलमाश्रितम्।
कृच्छ्रं द्वितीये पटले तृतीये याप्यमुच्यते॥ p. 349.

3. अत्रैव सात्यकिः—

वर्त्मोपरिष्टाद् यो ग्रन्थिः कठिनो न विपच्यते।
नीरुजो नगणो नाम रोगः श्लेष्मसमुद्भवः॥ p. 366.

4. सात्यकिरप्याह—

विसस्या पाचितस्यैव यन्मांसशिरामुखम्।
विषवर्त्मेति जानीयाद् दुश्चिकित्स्यं त्रिदोषजम्॥ p. 366.

5. सात्यकिना वायुः शिरःशङ्खभ्रूनेत्रमवगृह्येत्यादिना वातजत्वमस्य दर्शितम्। p. 373.

6. शिरोरोगमध्य एव सात्यकिः शिरःकम्पमधीते—

आलुप्यते कम्पते चापि मूर्च्छा विसर्पति मध्ये पिपीलिका वा।
स्कन्धः शिरः कम्पति घूर्णतीव मूर्च्छा प्रलापश्च तथैव निद्रा।
संज्ञाप्रणाशं जनयेद्धि तन्द्रां भ्रान्तश्चापि चित्तम्।
गृह्णाति मध्ये हृदयञ्च रूपैः सर्व्वैरमीभिः समभिद्रुताभिः।
तिस्रो हि रात्रीर्न स जातु जीवेत्तं शीर्षकम्पं प्रवदन्ति रोगम्॥ p. 373.

PATAÑJALI.

(Second Century B. C.)

Patañjali is well-known as the famous author of *Mahābhāṣya*—the celebrated commentary on the aphorisms of Pāṇini and the *Vārttikas* of Kātyāyana. He lived in the second century B. C. (See Goldstücker's *Pāṇini*, p. 234 ; Professor Bhāndārkar, *Indian Antiquary*, 1872, pp. 299-302). His mother was Goṇikā (गोणिकापुत्रो ' भाष्यकार इत्याह: 1, 4, 51, Nāgoji Bhaṭṭa). His birth-place was Gonarddya, the modern Gonia ; and so he was styled as Gonarddya (1, 1, 21 गोनर्द्दीयस्त्वाह। कैयट: —भाष्यकारस्त्वाह। नागोजी भट्ट: —गोनर्द्दीयपदं व्याचष्टे। See *Indian Antiquary*, Vol. II, p. 70).

1. As a medical author he is said to have written a commentary on or redacted the *Caraka Saṁhitā* :

आप्तो नाम अनुभवेन वस्तुतत्त्वस्य कार्त्स्न्येन निश्चयवान्, रागादिवशादपि नान्यथावादी य: स इति चरके पतञ्जलि:।

(Quoted in *Laghu Mañjuṣā* of Nāgeśa Bhaṭṭa.)

पातञ्जल-महाभाष्य-चरकप्रतिसंस्कृतै:।
मनोवाक्-कायदोषाणां हन्त्रेऽहिपतये नम: ॥

(*Vide* salutation in *Āyurvedārtha-dīpikā.*)

2. Patañjali's Commentary on, or redaction of *Caraka Saṁhitā* is not available now. He is however quoted by Śivadāsa in *Tattva-Candrikā* many times, and especially as an authority on *Lauhaśāstra* or the " Science of Iron."

अर्चयित्वा विधानेन हेरम्बं गुरुभास्करौ।
लोकपालान् ग्रहांश्चैव क्षेत्रपालानथौषधम्।
आदित्यदेवताश्चेष्टा धन्वन्तरी-पतञ्जली।
दद्याद्बलिञ्च सर्व्वेभ्यो नानाभक्ष्योपचारत: ॥ p. 351.

Bhoja in his *Nyāyavārttika*, speaks of Patañjali, as a physician both to the mind and to the body.

During the performance of the *Śānti* of the *Mahābhāṣya*, the student is directed to invariably chant the following verse, at the first opening of the book for the day—

योगेन चित्तस्य पदेन वाचां मलं शरीरस्य तु वैद्यकेन ।
योऽपाकरोत् तं प्रवरं मुनीनां पतञ्जलिं प्राञ्जलिरानतोऽस्मि ॥

Bhoja : *Nyāyavārttika*, quoted by Sivarāma,
the commentator of *Vāsavadattā*.

The couplet means—

'I bow with folded hands to Patañjali, who purified the mind of its impurities by (writing a work on) Yoga, the voice of its impurities by his Grammar (Mahābhāṣya), the physical body of its impurities by his work on Medicine, and who was superior to all the sages (of his time).'

Baṣyachārya—*The Age of Patañjali*, p. 13.

In the footnote 3 in the same page we find :

'Bhojadeva followed the example of Patañjali, by writing like him three works on three subjects. On Yoga, we have his *Rājamārtaṇḍa*, a commentary on Patañjali's *Yogasūtras* ; on Grammar, *Śabdaprakāśikā* ; and on Medicine, *Rājamṛgāṅka*."

Caraka and Patañjali.—Some scholars whose opinion is entitled to respect, consider Patañjali and Caraka to be identical personages. According to Bhāvamiśra, Caraka is an incarnation of Śeṣa, the great serpent king who holds the universe on his head (see Vol. III, p. 618). There is also a similar Indian tradition, that Patañjali is an incarnation of Śeṣa, the serpent king, and this view is substantiated by Rāmacandra in his *Patañjala-carita*. Tho *Mahābhāṣya* is also therefore known as *Phaṇi-bhāṣya*.

Kondabhatta in his *Vaiyākaraṇa-bhūṣaṇa*, Kār. I, writes फणिभाषितभाष्याब्धेः शब्दकौस्तुभ उद्धृतः। and Srīharṣa in his *Naiṣadhacarita* describes it as फणिभाषितभाष्यफक्किका।
Patañjali is so called because he is said to have fallen, in the form of a snake, from the *añjali* of a female ascetic, Goṇikā of Gonardda, while performing her daily worship. Then he assumed the form of a Brahmin boy, who by the grace of Siva, later composed the *Mahābhāṣya*.

3. *Yoga-sūtra*.—The Yoga system is said to have been systematised by Patañjali.

'The Mokṣa (salvation) as taught in the Yoga system of Patañjali is also connected with alchemy' (Ray). "The author (Patañjali) adds to the three parts of the path of liberation a fourth one of an illusory nature, called Rasāyana, consisting of alchemistic tricks with various drugs, intended to realise things which by nature are impossible." (Alberuni's *India*, I, p. 80). The "Philosophy of Mercury" finds a place in the *Saddarśana-samuccaya* by Mādhavācārya as a path leading to salvation.

4. "The great metallurgist Patañjali, in his treatise on *Metallurgy* (लोहशास्त्र) gave elaborate directions for many metallurgic and chemical processes, especially the preparation of the metallic salts, alloys, and amalgams, and the extraction, purification, and assaying of metals. Probably it was Patañjali who discovered the use of the mixtures called Viḍas, which contained *aqua regia* or other mineral acids *in potentia*. Unfortunately Patañjali's *magnumopus* appears to have been lost, but extracts from it are frequently found in mediæval works on medicine and Rasāyana which leave no doubt as to its remarkable scientific value."

(Seal, *The Positive Sciences of the Ancient Hindus*, p. 63.)

5. *Vātaskandha*: In the colophon quoted in the *Vaidya grantha* (see *Trien. Cat. of MSS.*, 1916-1919, Vol. III, Part I, Sanskrit B. R. No. 2371, p. 3271) we find Patañjali as the author of *Vātaskandha*:

इति श्रीपतञ्जलिकृतौ वातस्कन्धे उद्देश-लक्षण-परीक्षाख्यास्त्रिसन्धिःसमाप्तः ॥

6. *Siddhāntasārāvalī*: Another colophon attributes this work to Patañjali: (*ibid*).

इति श्रीपतञ्जलिकृतौ सिद्धान्तसारव्याख्यायां पैत्तस्कन्धनिरूपणं समाप्तम् ॥

Cf. Stein MSS.

Patañjali and Nāgārjuna.—"The metallurgist Nāgārjuna advanced the knowledge of chemical compounds by his preparations of mercury. The Harshacharita, in the seventh century, relates a fable concerning this Nāgārjuna, and speaks of him as a friend and contemporary of Sātavāhana. The relative priority of Patañjali and Nāgārjuna is a vexed question in the history of metallurgy. That Nāgārjuna's Loha-śāstra was earlier than the final redaction of Patañjali will appear from the following circumstances:—(1) Chakradatta in his summary of Nāgārjuna mentions that the chemical process of testing pure iron must be repeated twice before it can be regarded as decisive, whereas Śivadāsa Sen's extract from Patañjali shows that the latter directed the process to be repeated seven times; (2) Patañjali in the Abhraka-vidhi (mica operation) adds mercury, which in this particular operation is wanting in Nāgārjuna's recipe (*Cf.* Chakradatta, and Patañjali as reported in the Yogaratnākara-samuchchaya); and (3) Nāgārjuna is quoted in the earlier compilations, Patañjali in the later."

(Seal, *The Positive Sciences of the Ancient Hindus*, pp. 63-4.)

The Age of Patañjali.—As regards the age of Patañjali opinions differ. The Western orientalists regard him as an author who lived after Buddha. But the Sanskrit pandits consider his *Yoga-sūtra* to have been composed before the birth of Buddha. Pandit N. Basyachārya in his work, *The Age of Patañjali* (Adyar Library Series, No. 1) has given his reasons for considering Patañjali as a sage who flourished long before Buddha as Vyāsa has referred to the Yoga system. But this reference must not be taken for the *Yoga-sūtra* of Patañjali. The practice of Yoga existed before Patañjali; he merely systematised the system in his *Yoga-sūtra.* The name of Patañjali is not of unfrequent occurrence in Sanskrit literature and naturally confusion arises as to the conclusion about the age of the author.

We have evidence that the age of Patañjali, could not be placed later than 150 B. C.—

I. *Internal evidence*—

(*a*) Under the aphorism of *Pāṇini* 3, 2, 123, Patañjali in his *Mahābhāṣya* has cited by way of examples इह पुष्यमित्रं याजयामः। (Bhāndārkar, *I. A.*, Vol. I, p. 301) and thus hints that the performance of a religious rite by Puṣyamitra was an event that took place during the lifetime of Patañjali; and under the *Vārttika* of Kātyāyana, two more examples are given पुष्यमित्रसभा and चन्द्रगुप्तसभा।, these examples tend to prove that Patañjali was a contemporary of Puṣyamitra (195-142 B.C.), the founder of the Śuṅga dynasty, and that he was acquainted with the existence of the empire of Candragupta and the Mauryas (*Pāṇini*, 5, 3, 99).

(*b*) The following texts अरुणद्यवनः साकेतम् (*M. B.*, Vol. III, p. 119) and अरुणद्यवनो माध्यमिकान् (3, 2, 111, अनद्यतने

कम् ।) have been explained by eminent scholars such as Goldstücker (*Pāṇini*, p. 234) as an historical reference to a siege of Sāketa (Oudh) and Mādhyamikā by the Greek king Menander, who reigned from 144-124 B. C. (Lassen—*Indische Altarthumskunde*, Vol. II, pp. 322, 328, or Demetrius, 205-165 B. C., R. K. Gupta—*Pāṇini*, p. 138).

II. *External evidence*—

(*a*) Bhartṛhari, the celebrated author of *Vākyapadīya* is said to have written a commentary or *Tīkā* on *Mahābhāṣya*. The date of Bhartṛhari, may approximately be fixed during the early fifties of the seventh century, from the records of the Chinese pilgrim I'tsing. The *Mahābhāṣya* gradually ceased to be studied in course of time when Candrācārya and Vasurāta (the tutor of Bhartṛhari), at the instance of King Abhimanyu of Kashmir, as recorded in the *Rājataraṅgiṇī*, revived its study and restored it to its former dignity.

Bhartṛhari calls Patañjali a Ṛṣi, a Bhāgavat; these respectful terms require at least many centuries for an author to be mentioned as an *ārṣa* or sacred personage. Centuries must have elapsed for the study of *Mahābhāṣya* in his *Vākyapadīya*.

Patañjali is quoted in—

1. *Tattva-Candrikā.*

1. तदुक्तं पातञ्जले—

कज्जलाभाः शिरोजास्ते रसायनविधौ मताः । p. 350.

2. उक्तं हि पातञ्जले—

कफपित्तानिलप्राया देहास्तत्र महीतले ।

पतिता दानवास्तत्र प्रदेशाश्चापि तादृशाः ॥

गिरिसारास्ततो जाता उत्तमाधममध्यमा: ।
कफस्थेयं शिर:स्थानं हृदयं पित्तमण्डलम् ॥
वायोर्नाभेरध:स्थानमिति देहविदो विदु: ।
वक्षोजा व्याधिनाशार्थं कटिजा वाजिकर्मणि ।
शिरोजा देहसिद्ध्यर्थमित्येव त्रिविधा मता: ॥ p. 350.

3. यदाह पतञ्जलि:—

दिव्यं दावं समादाय लौहकर्म समाचरेत् ।
यदि दिव्यानलाभावस्ततो घर्षणसम्भव: ॥
आरोप्य कर्मशालायामग्निं यत्नेन पूजयेत् ॥ p. 351.

4. उक्तं हि पातञ्जले—

क्वाथं पर्य्युषितं कृत्वा वलिं दत्वा चतुर्द्दश ।
अपरोऽपि च दातव्यो निषेको व्यधसन्निधौ ।
अम्लस्वच्छारणाले च ततो व्यधमुपक्रमेत् ॥ p. 351.

5. उक्तार्थे पतञ्जलिवाक्यं यथा—

एतदर्द्धेन विख्यात: प्रक्षेपो माक्षिकेण च ।
माक्षिकार्द्धगुणा प्रोक्ता कुनटी चाम्लपेषिता ।
मारकद्रव्यसंयुक्तं षोड़शांशेन धीमता ॥ p. 352.

6. उक्तार्थे पातञ्जले यथा—

हस्तिकर्ण-समीरेण अङ्गारध्मापितं भ्रमम् ।
उत्तोलितं त्रिधा लीनं स्फुलिङ्गै: परिवर्ज्जितम् ।
ततोऽङ्कुशमुखे लग्नं सन्दंशपीड़ितं यथा ।
उद्धृत्य त्रिफलातोये प्रक्षेप्तव्यं शनै: शनै: ॥ p. 352.

7. उक्तं हि पतञ्जलौ—

चतुर्भि: प्रहरैर्ज्ञेय: पुटपाकक्षणो बुधै: । p. 354.

8. उक्तं हि पतञ्जले—

मातृकां पूजयेत् सर्व्वां नायिकाश्च विनायकम् ।
अन्यत् स्वस्त्ययनं कुर्य्यात् सदा हितमना: सुधी: ॥
यत्न एव भवेदेष त्रिवर्गफलदो नृणाम् । p. 355.

9. पातञ्जले तु अर्थादिनापि पाकज्ञानमुक्तम्—

तावल्लौहं पचेद्वैद्यो यावद्वस्त्रेण पीड़ितम् ।
समुद्रं जायते व्यक्तं न निःसरति सन्धिभिः ।
अङ्गुलिभ्यां निघृष्टन्तु यदा चूर्णत्वमागतम् ।
तदा सिद्धं विजानीयाल्लौहं लौहविशारदः ।
वर्त्तितो वर्त्तितो वर्द्धिःस्वरूपलम् व्रजेदिति ।
ताभ्यामेव भवेच्चूर्णं सिद्धं विद्याचिकित्सकः ।
मन्दपाकस्तथा लौहमलभ्याखिललक्षणम् ।
अतिपाकेन तज्ज्ञेयं खरमुज्झितलक्षणम् ॥ p. 355.

10. यदाह पतञ्जलिः—

अवतार्य्य मनाक् तप्त इति । p. 355.

11. तदुक्तं पातञ्जले—

इति मुख्यक्रियायाः स्याद् द्विगुणा चोत्तरक्रिया ॥ p. 360.

KAPILAVALA.

Kapilavala is the name of an ancient physician, who is quoted by Vāgbhaṭa in the *Aṣṭāṅga Saṁgraha*, I, xx, and by Indu in his commentary *Śaśilekhā* where he is mentioned with veneration as *Ācārya*.

He is quoted in the *Vaṅgasena* and by Śrīkaṇṭha Datta in his *Vyākhyā-kusumāvalī*, the commentary on Vṛnda's *Siddhayoga*, and in the *Āyurveda-dīpikā* or the commentary on the *Caraka Saṁhitā* by Cakrapāṇi Datta.

Kapilavala is quoted in the following books :—

1. In the *Aṣṭāṅga Saṁgraha*.

1. कपिलवलस्तेषां स्वलक्षणानि रसतो निर्दिदेश—

कट्वम्ललवणं पित्तं स्वाद्वम्ललवणः कफः।
कषायतिक्तकटुको वायुर्दृष्टोऽनुमानतः॥ I, p. 152.

2. In the *Śaśilekhā*.

1. आचार्य्य-कपिलवलस्त्वेषां रसस्वरूपेणैव निर्दिदेश। न तु शीतादिगुणान्तर-स्वरूपेणेत्यर्थः। तत्र कपिलवलमर्थं वाहटः कट्वम्लेत्यादिना पठति।..........इति कपिलवलमतं दर्शयित्वा, etc.।

3. In the *Vyākhyā-kusumāvalī*.

1. यदाह कपिवलः—

मधौ सहसि नभसि मासि दोषान्प्रवाहयेत्।
वमनैश्च विरेकैश्च निरूहैः सानुवासनैः॥ p. 629.

4. In the *Vaṅgasena*.

See p. 50. (Jiva. Edition.)

5. In the *Āyurveda-dīpikā*.

1. अतएव कपिलबलेऽपि पठ्यते । p. 50.

   See V. K. V., 1.

2. इष्टः पूर्वपक्षश्च कपिलमतेन, ते हि "रसतन्मात्रं गन्धतन्मात्रम्" इत्यादिवचनेन गु[illegible]ति ब्रुवते । p. 129.

6. In the *Cikitsākalikā-vivṛti*.

1. [illegible]—

   पादौषधं जलं काथ्यं ग्राहयेत्पादशेषितम्

   चतुर्गुणेन तेनापि पादकल्कं घृतं पचेत् ॥ p. 223.

SIṀHAGUPTA.

Siṁhagupta was an inhabitant of Sindh. He was the father of Vāgbhaṭa I, the author of *Aṣṭāṅga Saṁgraha.* In the *Vājīkaraṇa-vidhi* of the *Uttara-sthāna,* Vāgbhaṭa thus describes his genealogy—

भिषग्वरो वाग्भट इत्यभून्मे
पितामहो नामधरोऽस्मि यस्य ।
सुतोऽभवत्तस्य च सिंहगुप्त-
स्तस्याप्यहं सिन्धुषु लब्धजन्मा ॥

Aṣṭāṅga Saṁgraha, VI, p. 480.

भिषग्वर इति । मे तन्त्रकर्तुर्वाग्भटनामा पितामहः भिषजां ज्येष्ठोऽभूत् । यस्याह-मस्मि नामधरः । तस्य वाग्भटस्य सिंहगुप्तनामा सुतोऽभवत् । तस्यापि सिंहगुप्तस्याहं सुतः सिन्धुदेशे लब्धजन्मा ।

Śaśilekhā.

Siṁhagupta was held in high esteem by his son Vāgbhaṭa, who regarded him as a higher being than his Guru Avalokita—

समधिगम्य गुरोरवलोकिताद्-
गुरुतराच्च पितुः प्रतिभां मया ।
सुबहुभेषजशास्त्रविलोचनात्
सुविहितोऽङ्गविभागविनिर्णयः ॥

Aṣṭāṅga Saṁgraha, VI, p. 480.

समधिगम्य इति । मया च अग्निवेशादिकृतायुर्वेदाङ्गविभागनिश्चयो रचितः । कथमित्याह । अवलोकिताख्यादादिगुरोः प्रतिभां बुद्धिविकासं समधिगम्य । न केवलं तस्मादेव गुरोर्यावत् गुरुतराच्च पितुः । किम्भूतात् पितुराह । सुबहु भेषजं यच्छास्त्रं तदेवाशेषार्थपरिज्ञानहेतुत्वाद्विलोचनं यस्य ।

Śaśilekhā.

In the *Gadanigraha*, Vol. I, p. 232, we find a formula Khadira-guṭikā, ascribed to Siṁhagupta.

Khadira-guṭikā.

खदिर-गुटिका ।

पद्माम्बकापगुरुकुङ्कुमैश्च
    तुल्यांशकैः श्लक्ष्णशिलाविपिष्टैः ।
सर्वैः समः स्यात्खदिरस्य सारः
    सारङ्गदर्पस्फटिकाधिवासिताः ॥
वल्लप्रमाणा गुटिका विधेया-
    स्ताः सेविता घ्नन्ति कफप्रमेहम् ।
हिक्काग्निसादारुचिपीनसांश्च
    रोगानशेषान् खलु चास्य जातान् ॥
सूताभ्रहेमसहितां पूर्वोक्तां भक्षयेत्प्रातः ।
नाम्ना खदिरवटिका कथितेयं सिंहगुप्तेन ॥

VĀGBHAṬA I.

The next author of celebrity whose work is still extant is Vāgbhaṭa I or Vāgbhaṭa the elder, the author of *Aṣṭāṅga Saṁgraha* (*i. e., Compilation of the Octopartite Science*). In later times, a namesake of his wrote another work called *Aṣṭāṅga Hṛdaya Saṁhitā* (or *The Best Compendium, i. e. the Heart, of the Octopartite Science*). In the *Uttara Sthāna*, Vāgbhaṭa the younger distinctly states that his *Compendium* is based on the *Compilation* of Vāgbhaṭa the elder.[1]

As regards the age of Vāgbhaṭa the elder, there is the same uncertainty as with his predecessors. We are however sure that he is posterior to Caraka and Suśruta for he refers to these writers by name.[2]

The chronological relation of the three early authors is described in a popular couplet that Ātreya, Suśruta and Vāgbhaṭa were the three great medical authors for the three *Yugas*—the *Tretā*, *Dvāpara* and *Kali* respectively.[3] They are known as the *Vṛddha Trayī* or the

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[1] अष्टाङ्गवैद्यकमहोदधिमन्थनेन योऽष्टाङ्गसंग्रहमहामृतराशिराप्तः।

तस्मादनल्पफलमल्पसमुद्यमानां प्रीत्यर्थमेतदुदितं पृथगेव तन्त्रम्॥

Aṣṭāṅga Hṛdaya Saṁhitā, Uttara Sthāna, Ch. XL, v. 82.

[2] By name, *e. g.*, in Saṁgraha, Bombay ed., Vol. I, p. 246; Vol. II, p. 421. Again quoted from Caraka, *ibid*, Vol. I, pp. 20, 93; Vol. II, pp. 212, 213, *et passim*; from Suśruta I, *ibid*, Vol. I, pp. 109, 121, 177, 247; Vol. II, p. 303, *et passim* (Hoernle).

चरकः सुश्रुतश्चैव वाग्भटश्च तथापरः।

मुख्याश्च संहिता वाच्यास्तिस्र एव युगे युगे॥

अत्रिः कृतयुगे वैद्यो द्वापरे सुश्रुतो मतः।

कलौ वाग्भटनामा च गरिमात्र प्रदृश्यते॥

Hārīta Saṁhitā, Pariśiṣṭādhyāya.

Old Triad. This medical tradition goes much against the conclusion of Dr. Hoernle that Vāgbhaṭa I must have flourished early in the seventh century A.D. One of the reasons put forward by him is the fact, that "the Buddhist pilgrim I'Tsing, who resided ten years in the Nalandā University (in Bihar) from about 675-686 A.D. states in his *Records of Buddhist Practices* that the eight arts (*i. e.*, the branches of medicine) formerly existed in eight books but lately a man epitomised them and made them on one bundle (or book)." [1] Professor Jolly understands by it the *Suśruta Saṁhitā*, while Dr. Hoernle points out with more reason that it refers to Vāgbhaṭa I's work, the *Aṣṭāṅga Saṁgraha* (*i. e.*, the *Compilation of the Octopartite Science*) and rules out Suśruta by the word "lately." [2] But the description that I'Tsing gives of the contents of the book does not warrant any reference to either. Moreover, he has not given any reason why Vāgbhaṭa II's book *Aṣṭāṅga Hṛdaya Saṁhitā* (the *Heart of the Octopartite Science*) might not be alluded to by I'Tsing. Dr. Hoernle, however, rules him out by date for "he cannot be placed earlier than the eighth century"—an assertion unsupported by any evidence whatsoever. All that he has proved is that "Accordingly it is probable that all these three medical writers (Mādhava, Dṛḍhabala and Vāgbhaṭa II) come in the period from the 7th to the 9th century A. D.[3] at no very great interval from one another," and this proof is based on the age of Vāgbhaṭa I as suggested by I'Tsing's

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[1] I'Tsing : *Records of the Buddhist Religion.* Transl. by Professor Takakusu, p. 128.

[2] *J. R. A. S.*, 1907, p. 413.
Hoernle's *Osteology*, *Introduction*, pp. 10-11.

[3] Hoernle, *Osteology*, *Introduction*, p. 16.

remarks. Thus he has taken for granted what he is required to prove. He has shown that Suśruta is anterior to Vāgbhaṭa I; and Vāgbhaṭa II is posterior to him. But in trying to prove that Vāgbhaṭa I lived in the seventh century he cannot assume that Vāgbhaṭa II lived in the eighth. Another evidence adduced in support of his conclusion is the fact that the non-medical version of the list of bones of the human body as contained in the Law-book of Yājñavalkya presupposes earlier uncorrupted forms of lists of bones both in Caraka and Suśruta, and "the corrupt recension, traditionally handed down, must have come into existence at a later date," that is to say, between the date of Yājñavalkya (350 A. D.) and Vāgbhaṭa I, the latter of whom is proved to have copied from the corrupt recensions of Caraka and Suśruta. Thus the older recensions still existed in the fourth century A. D. and if we add to it the interval of time necessary for the texts to have fallen into a state of corruption, we get the early seventh century A. D. for Vāgbhaṭa I. But we must remember that there is nothing to prevent us from supposing that Vāgbhaṭa I lived before Yājñavalkya. There might have been two recensions of the texts available during Yājñavalkya's time, one corrupted, and it might or might not have been the work of Vāgbhaṭa I and another true version which was availed of by the sage Yājñavalkya. And similar events have happened, as has been pointed out by Dr. Hoernle himself, in our own generation. Gaṅgādhar's recension of Caraka is a corrupted form of the text, while the recension given in Jībānanda's edition is the traditional text of Caraka. No critic would, I think, jump into the conclusion that Gaṅgādhar lived three or four centuries after Jībānanda. Again if it be true, as he contends, that Suśruta was redacted by

Vāgbhaṭa I, we could easily imagine that Yājñavalkya copied his list of bones from the original *Suśruta* and not from the redaction of Vāgbhaṭa I. So we see that the age assigned to Vāgbhaṭa I, *i e.* the seventh century A. D., cannot be accepted as proved. Dr. Hoernle also says : " It should, however, be understood that these conclusions regarding the date and authorship of Vāgbhaṭa I, are not put forward as established fact."

Let us recapitulate the objections that can be urged against the conclusion that Vāgbhaṭa I lived in the seventh century A. D.—

1. Vāgbhaṭa I is believed by the Indian medical men to have flourished long before the Christian era. By some, he is connected with the court of Yudhiṣṭhira but his name is nowhere mentioned in the *Mahābhārata.* Ātreya, Suśruta and Vāgbhaṭa are described as the Old Triad or *Vṛddha Trayī* and they were the authorities for the *Tretā, Dvāpara* and *Kali Yugas* respectively. It is curious to observe that Dr. Hoernle, in arguing against the conclusion of Prof. Jolly that Suśruta is meant by I'Tsing, takes advantage of this Indian medical tradition that Suśruta flourished during pre-historic times, but does not mention the same tradition with regard to Vāgbhaṭa I, which goes against his own conclusion. On the other hand, the same objection does not apply against Vāgbhaṭa II.

2. The name of Vāgbhaṭa I's book, *Compendium of the Octopartite Science,* no doubt, agrees very well with the description of I'Tsing that " lately a man collected them into one bundle." But Vāgbhaṭa II's book "*The Best Compendium of the Octopartite Science*" is equally suggestive, though Dr. Hoernle says : " It cannot prevail by the side of the more suggestive name of the rival work of Vāgbhaṭa the elder."

3. Again in arguing against Prof. Jolly, Dr. Hoernle has attached much importance to the word "lately" by which Suśruta is ruled out of date. Admitting the validity of such reasoning, it does not follow that by the word "lately" I'Tsing meant any contemporary author or any one who preceded him by a short period only. To comprehend the meaning of the sentence we must understand the word "lately" in connection with the word "formerly" used before.[1] Now the sentence "The science of medicine formerly existed in eight books" no doubt refers to the division of *Āyurveda* into eight parts by Brahmā and to the treatises on the different branches of Medicine by Agniveśa, Suśruta and others. These treatises are believed to be of remote antiquity, and so any later compilation may be spoken of as recent in comparison with the old treatises of unknown ages. Thus the word "lately" may refer either to Vāgbhaṭa I or Vāgbhaṭa II, but the latter author's claim for the honour becomes reasonable considering his decided posteriority to the former and so coming within the limit of the time suggested by the word "lately."

4. Again I'Tsing refers to a book which was recognised as the standard throughout India. This may refer either to Vāgbhaṭa I or II. But if Vāgbhaṭa I's book occupied such a position at the time of I'Tsing, it becomes difficult to imagine why Vāgbhaṭa II should write another work principally based on the work of Vāgbhaṭa I after the lapse of a century or so. Moreover, we find at the present time, that Vāgbhaṭa II's book, *Aṣṭāṅga Hṛdaya Saṁhitā*, has a wider popularity than the book *Aṣṭāṅga Saṁgraha* of Vāgbhaṭa I. The former has been printed many times and is widely read by the students,—

[1] J. R. A. S., 1907, p. 174.

so much so that Vāgbhaṭa is generally known as the author of the *Aṣṭāṅga Hṛdaya Saṁhitā*.

5. Moreover, the Arabian physician Rhazes, who is said to have lived in the ninth century (882 A.D.) in treating of the property of ginger, the common plantain or musa and other drugs, quoted from an Indian writer, whom he calls Sindaxar or Sindicara.[1] Royle says: "But in the article De Allio another Indian author is quoted, whom I have not been able yet to trace out—*Ait Sindifar* (in another place written '*Dixit Sindichar*') *indianus* valet contra Ventositatem." This Sindicara is identified with Vāgbhaṭa II of Sindh who was in his time known as a second Caraka or Cara the syllable "ka" making no difference, as in words like "bāla" and "bālaka," both meaning a child.[2] We know that Vāgbhaṭa's *Aṣṭāṅga Hṛdaya Saṁhitā* was one of the medical works translated by the order of Caliphs in the eighth century.[3]

6. The translations of the *Caraka*, the *Suśruta* and the *Vāgbhaṭa* occur in the Tibetan *Tanjur*.[4] "George Huth,[5] who has recently critically examined the contents of the *Tanjur*, concludes that the most recent date at which it can be placed is the 8th century A.D."[6]

So I cannot avoid the conclusion that of the three authors, Suśruta, Vāgbhaṭa I and II, to which I'Tsing's remarks may refer, the last has probably the best claim to that reference and the date assigned to Vāgbhaṭa I may well suit Vāgbhaṭa II, *i.e.*, "as late as the early 7th

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[1] Antiquity of Hindu Medicine, p. 38.
[2] History of Aryan Medical Science, p. 196.
[3] Zeit. deut. morg. Ges. 34, p. 465.
[4] Jour. Asiatic Soc., XXXVIII., 1835.
[5] Zeit. deut. morg. ges. T. (LXIX, 279-284).
[6] P. C. Ray's *History of Hindu Chemistry*, Intro., p. xxix.

century A.D.," [1] and possibly still earlier.[2] Again it is impossible for us to say whether I'Tsing's remarks may not appropriately refer to other authors whose works are lost to us.

Mention should also be made of the fact pointed out by Dr. Cordier that Vāgbhaṭa is mentioned in the *Rājataraṅgiṇī* and his date is fixed there as 1196-1218 A. D.[3]

But the name of Vāgbhaṭa does not occur in Stein's edition of *Rājataraṅgiṇī*, which is no doubt the most reliable, and so we can easily dismiss this view as untenable.

MSS. : G. O. M. L., Madras, XII, No. 13070.

Editions—1. Vāgbhaṭa I's book *Aṣṭāṅga Saṁgraha* has been printed in Bombay.

2. The book has been printed with its commentary, *Śaśilekhā* by Indu in three volumes by T. Rudra Pārasava Sarmā.

Commentary —

1. अष्टाङ्गसंग्रह-व्याख्या—*Aṣṭāṅga Saṁgraha-Vyākhyā.*

MSS. : G. O. M. L., Madras, Vol. xii, No. 13071.

In this incomplete MS., mention is made of Hariścandra's Commentary on *Caraka Saṁhitā* :

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[1] Hoernle's *Osteology*, Intro., p. 10.

[2] Dr. Kunte places him "at least as early as the second century before Christ," *vide* his Intro. to Vāgbhaṭa's *Aṣṭāṅga Hṛdaya Saṁhitā.*

[3] सिंहगुप्तसुतः परमबौद्धो वागभटाचार्य्यः काश्मीरनगरपति-जयसिंहस्य प्रजापालनसमये (खृः द्वादश-शताब्द्याम्, शक १११८-४०) वर्त्तमान आसीत् ।

Quoted in Cordier's *Vāgbhaṭa et L'Aṣṭanga Hṛdaya Saṁhitā*, 1896.

See Intro. to the *Vaidyakaśabdasindhu* by Kaviraj Umeścandra Gupta, 1894.

हरिश्चन्द्रकृतां व्याख्यां विना चरकसंमतम् ।
यस्त्वधीत्यकृतश्रमः वातुमीहति सोऽम्बुधिम् ॥

2. शशिलेखा—*Śaśilekhā* by Indu.—Commentary on *Aṣṭāṅga Saṁgraha.* Edited and published by T. Rudra Pāraśava Śarmā at the cost and help of H. H. Mahārāja Rama Varma Deva. To be had of Mangalodayam Company, Ltd., Post Trichur, Cochin State.

3. अष्टाङ्गनिघण्टु—*Aṣṭāṅganighaṇṭuḥ.*

MS.—No. 13256. अष्टाङ्गनिघण्टुः, आन्ध्रटीकासहितः ।

Aṣṭāṅganighaṇṭuh with Telegu Meaning.

Pages, 46. Lines, 6 on a page.
Begins on fol. 1*a* of the MS. described under No. 1724.
Complete.

This work purports to give the synonymous names of the medical substances mentioned in the Aṣṭāṅgasaṁgraha of Vāgbhaṭa.

Beginning :

सर्वज्ञाय नमस्कृत्वा द्रव्याणां गुणभाजितम् ।
अष्टाङ्गसङ्ग्रहोक्तानां निघण्टुरभिधीयते ॥

* * * *

विदारी गजवाजिष्टा वृषगन्धेक्षुगन्धकः ।
वल्ली पलशगन्धीरा विदारी श्रेष्ठगन्धकम् ॥

* * * *

पश्चाङ्ग लावर्धमानाम्श्छिद्री गन्धर्वहस्तकाः ।
ऊरुभूकास्तवैरण्ड आमण्डो वातनाशनः ॥
रक्तैरण्डो द्वितीयस्तु व्याघ्रो व्याघ्रतलोपमः ।
मक्रायुदंष्ट्र...काव्योरुधूमकः ॥

End :

प्रसूनं कुसुमं नामा पुष्पं च कुसुमं स्मृतम् ।
वंशपाली पुष्पसंयुक्तं पक्वं फलमुदाहृतम् ॥

शुष्कं न रसकं चैव दलोदं दलजं रसम् ।
औषधं भेषजं पथ्यमगदश्च भिषज्यितम् ॥
क्रियामचिकित्सितं ग्रस्तं प्रायश्चित्तं समाहितम् ।
रोगहारीऽगदङ्कारी भिषग्वैद्यश्चिकित्सकः ॥
शीतांशुमदुलश्चीभिर्योषासाधनसङ्गतम् ।
क्षीरोधाचयोनिजवः पायाद्धन्वन्तरिस्तथा ॥
नासत्यावश्विनौ दस्रावाश्विनेयौ च तावुभौ ।
रक्षतां देवभिषजौ वैद्यपुत्रस्य राजसा ॥

Colophon :

इति अष्टाङ्गनिघण्टुः समाप्तः ॥

Analysis of the Contents of the Aṣṭāṅga Saṁgraha.

I. Sūtrasthānaṁ—

1. Āyuṣkāmīyaḥ ... ... On longevity and methods of attaining it.
2. Śiṣyopanayanīyaḥ ... On the initiation of students.
3. Dinacaryā ... ... On the daily observances.
4. Ṛtucaryyā ... ... On the seasonal observances.
5. Rogānutpādanīyaḥ ... On the origin of diseases.
6. Dravadravya Vijñānīyaḥ ... On liquid substances.
7. Annasvarūpa Vijñānīyaḥ ... On food,—the different kinds of rice, meat, herbs and fruits ; their measures and properties.

8. Annasaṁrakṣaṇīyaḥ ... On the protection of food-stuffs from poisoning; characteristics of poisoned food and their treatment. Precautions to be observed by kings.

9. Viruddhānna Vijñānīyaḥ ... On the incompatibility in the food-stuffs.

10. Annapānavidhiḥ ... On food and drink.

11. Mātrāśitīyaḥ ... ... On proper regimen and personal hygiene.

12. Dvibidhauṣadha Vijñānīyaḥ On the two kinds of drugs; their sub-divisions.

13. Agrasaṁgrahaḥ ... On good and bad things;—their number.

14. Sādhanādisaṁgrahaḥ ... On the group of emetic drugs to be used as correctives as *Madana* (*Randia dumetorum*).

15. Mahākaṣāyasaṁgrahaḥ ... On the group of the great astringent drugs known as *jīvanīya* (life-giving) as *Jīvantī*.

16. Vividhagaṇasaṁgrahaḥ ... On the collection of the various groups (25) of drugs as *Vidāryyādi*, etc.

17.	Dravyādivijñānīyaḥ	... On the composition, taste, strength, qualities, and action of medicinal substances.
18.	Rasabhedīyaḥ ...	... On the different varieties of *Rasa* (tastes).
19.	Doṣādivijñānīyaḥ	... On the *doṣas* (*vāyu*, *pitta* and *kapha*) and their derangements.
20.	Doṣabhedīyaḥ ...	... On the different kinds of the *doṣás*, their seats, etc.
21.	Doṣapakramaṇīyaḥ	... On the derangements of the *doṣas* and their cure.
22.	Rogabhedīyaḥ ...	... On diseases, and their varieties and nature.
23.	Bheṣajāvacaraṇīyaḥ	... On the examination of the sick, their medicines, their nature, habitat, etc.
24.	Dvividhopakramaṇīyaḥ	... On the two principles of treatment,—increase (*Vṛmhaṇa*) and decrease (*Laṁghana*).
25.	Snehavidhiḥ ...	... On oleaginous remedies, and their application.
26.	Svedavidhiḥ ...	... On diaphoresis.
27.	Śuddhirvamanavirecanavidhiḥ	On correctives, emetics and purgatives.
28.	Vastividhiḥ ...	... On clysters.
29.	Nasyavidhiḥ ...	... On snuffs.
30.	Dhūmavidhiḥ ...	... On fumigation.

31. Gaṇḍuṣavidhiḥ ... On gargles.
32. Aścyotanavidhiḥ ... On the eye-drops.
33. Tarpaṇavidhiḥ... ... On the treatment of eye-diseases by soothing applications.
34. Yantrabidhiḥ ... ... On the blunt instruments and appliances.
35. Jalaukāvacaraṇīyaḥ ... On leeches and their application.
36. Śirāvedhavidhiḥ ... On venesection.
37. Salyāpaharaṇavidhiḥ ... On the extraction of foreign bodies.
38. Śastrakarmavidhiḥ ... On the sharp or cutting instruments and practical training in surgical operations.
39. Kṣārakarmavidhiḥ ... On caustics, their preparation and uses.
40. Agnikarmavidhiḥ ... On the actual cautery; its uses.

I. Śārīraṁ— ... ... On Anatomy of the human body.

1. Putrakāmīyaḥ ... ... On the generation of a son.
2. Garbhavakrāntīyaḥ ... On the anatomy of pregnancy and the fœtus.
3. Garbhāvacaraṇīyaḥ ... On the management of pregnancy.
4. Garbhavyāpat ... On difficult labour and diseases of pregnancy.
5. Aṅgavibhāgaḥ ... On anatomy of the human body.
6. Siravibhāgah ... On the vascular system.

7.	Marmavibhāgaḥ	... On the vital parts of the body.
8.	Prakṛtibhedīyaḥ	... On the nature of man; the different types of men and their characteristics.
9.	Vikṛtāṅgavijñānīyaḥ	... On the abnormal characters.
10.	Vikṛtehitavijñānīyaḥ	... On prognosis from shadows, etc.
11.	Vikṛtāmayavijṇānīyaḥ	... On prognosis from complications of diseases.
12.	Dūtādivijñānīyaḥ	... On messengers.
III.	Nidānaṁ— ...	... On Pathology.
1.	Sarvaroga Nidānaṁ	... On pathology of all
2.	Jvara ,,	... On pathology of fever.
3.	Raktapitta ,,	... On pathology of hæmorrhage.
4.	Svāsahidhmā ,,	... On pathology of asthma.
5.	Yakṣmādi ,,	... On pathology of phthisis
6.	Madātyaya ,,	... On pathology of delirium tremens.
7.	Arśo ,,	... On pathology of piles or hæmorrhoids.
8.	Atisāra ,,	... On pathology of diarrhœa.
9.	Mūtrāghāta ,,	... On pathology of retention of urine.
0.	Prameha ,,	... On the pathology of morbid urinary secretions and diabetes.

11. Vidradhyādi Nidānaṁ ... On pathology of morbid deep-seated abscess.

12. Udara „ ... On pathology of morbid abdominal diseases.

13. Pāṇḍuroga „ ... On pathology of morbid anæmia.

14. Kuṣṭha „ ... On pathology of morbid leprosy and other diseases of the skin.

15. Vātavyādhi „ ... On pathology of morbid diseases of nervous system.

16. Vātaśoṇita „ ... On pathology of morbid leprosy.

IV. Cikitsitaṁ— ... ... Treatment of diseases.

1. Jvara Cikitsitaṁ ... On treatment of fever.

2. Jīrṇajvara „ ... On treatment of chronic fever.

3. Raktapitta „ ... On treatment of hæmorrhage.

4. Kāsa „ ... On treatment of cough.

5. Kṣatakṣayakāsa „ ... On treatment of consumption (ulcer, emaciation and cough).

6. Svāsa „ ... On treatment of asthma.

7. Yakṣā „ ... On treatment of tuberculosis.

8. Cchardyādi „ ... On treatment of vomiting.

9. Madātyaya „ ... On treatment of delirium tremens.

10. Arśaḥ „ ... On treatment of hæmorrhoids.

11. Atisāra Cikitsitaṁ ... On treatment of diarrhœa.

12. Grahaṇīdoṣa „ ... On treatment of chronic diarrhœa.

13. Mūtrāghāta „ ... On treatment of retention of urine.

14. Prameha „ ... On treatment of morbid urinary secretions and diabetes.

15. Vidradhivṛddhi „ ... On treatment of abscess, hernia, hydrocele, etc.

16. Gulma „ ... On treatment of tumours.

17. Udara „ ... On treatment of abdominal diseases.

18. Pāṇḍuroga „ ... On treatment of anæmia.

19. Śopha „ ... On treatment of inflammation and swelling.

20. Visarpa „ ... On treatment of erysipelas.

21. Kuṣṭha „ ... On tratment of leprosy and other diseases of skin.

22. Svitra „ ... On treatment of luccoderma.

23. Vātavyādhi „ ... On treatment of diseases of the nervous system.

24. Vātaśoṇita „ ... On treatment of leprosy.

V.	Kalpasthānaṁ—	... On emesis and purgation.
1.	Vamanakalpaḥ	... On emesis.
2.	Virecanakalpaḥ	... On purgation.
3.	Vamanavirecanavyāpatsiddhikalpaḥ	... On the dangers of emesis and purgation and their treatment.
4.	Vastikalpaḥ ...	... On clysters and formulæ for them.
5.	Siddhavastikalpaḥ	... On some approved formulæ for clysters and their composition.
6.	Vastivyāpatsiddhikalpaḥ	... On the complications of *vasti*,—their symptoms and treatment.
7.	Anuvāsanavyāpatsiddhikalpaḥ	On the complications of the *Anuvāsana vasti* or oleaginous enema, and their remedies.
8.	Bheṣajakalpaḥ	... On vegetable drugs, and their collection.
VI.	Uttarasthānaṁ—	... Appendix.
1.	Vālopacaraṇīyaḥ	... On the management of children.
2.	Vālāmayapratiṣedhaḥ	... Treatment of diseases of children.
3.	Vālagrahavijñānīyaḥ	... On the demoniacal seizures of children.
4.	Vālagrahapratiṣedhaḥ	... Treatment of seizures of children.
5.	Snānavidhiḥ	... On baths.

6. Pratyekagrahapratiṣedhaḥ ... Treatment of each *graha* or super human influences.

7. Bhūtavijñanīyaḥ ... On the *bhūtas* or superhuman agencies.

8. Bhūtapratiṣedhaḥ ... Treatment of diseases caused by *bhūtas.*

9. Unmādapratiṣedhaḥ ... On the treatment of insanity.

10. Apasmārapratiṣedhaḥ ... On the treatment of epilepsy.

11. Vartmarogavijñānīyaḥ ... On the diseases of eyelids.

12. Vartmarogapratiṣedhaḥ ... Treatment of diseases of eye-lids.

13. Sandhisitāsitarogavijñanīyaḥ ... ... On diseases of the joinings of the eye.

14. Sandhisitāsitarogapratiṣedhaḥ ... ... On treatment of diseases of the joinings of the eye.

15. Dṛṣṭirogavijnānīyaḥ ... On diseases of the pupil and of the crystalline lens.

16. Timirapratiṣedhaḥ ... On treatment of loss of vision.

17. Liṅganāśapratiṣedhaḥ ... On treatment of blindness.

18. Sarvākṣirogavijñānīyaḥ ... On diseases of eyes in general.

19. Abhiṣyandapratiṣedhaḥ ... On treatment of ophthalmia.

20. Dṛṣṭipākapratiṣedhaḥ ... On the treatment of inflammation of eye.

21. Karṇarogavijñānīyaḥ ... On diseases of ears.

22. „ „ -pratiṣedhaḥ ... On the treatment of diseases of ears.

23. Nāsārogavijñānīyaḥ ... On diseases of nose.

24. „ „ -pratiṣedhaḥ ... On the treatment of diseases of nose.

25. Mukharogavijñānīyaḥ ... On diseases of mouth.

26. „ „ -pratiṣedhaḥ ... On the treatment of diseases of mouth.

27. Śirorogavijñānīyaḥ ... On diseases of head.

28. Śirorogapratiṣedhaḥ ... On the treatment of diseases of head.

29. Vraṇavibhaktivijñānīyaḥ ... On ulcers.

30. „ „ -pratiṣedhaḥ... On the treatment of ulcers.

31. Sadyavraṇa- „ ... On the treatment of wounds.

32. Bhaṅga- „ ... On the treatment of fracture.

33. Bhagandara- „ ... On the treatment of fistula-in-ano.

34. Granthyādivijñānīyaḥ ... On glandular enlargements.

35. „ -pratiṣedhaḥ ... On the treatment of glandular enlargements.

36. Kṣudrarogavijñānīyaḥ ... On minor diseases.

37. Kṣudrarogapratiṣedhaḥ ... On the treatment of minor diseases.

38. Guhyarogavijñānīyāḥ ... On diseases of the organs of generation.

39. „ „ -pratiṣedhaḥ ... On the treatment of the diseases of generative organs.

40. Viṣa „ ... On the treatment of poisoning.

41. Sarpādidaṁṣṭrāvijñanīyaḥ On snake-bite, etc.

42. „ „ -pratiṣedhaḥ On the treatment of snake-bite, etc.

43. Kīṭa- „ ... On the treatment of insect-bite.

44. Lūtā- „ ... On the treatment of spider-bite.

45. Pratyekalūtā- „ ... On the treatment of spider-bite in detail.

46. Mūṣikālarka- „ ... On the treatment of mouse-bite.

47. Viṣopadrava- „ ... On the complications of poisons and their treatment.

48. Viṣopayogīyaḥ... ... On the antidotes.

49. Rasāyanavidhiḥ ... On longevity and the methods of attaining it.

50. Vājīkaraṇavidhiḥ ... On rejuvenation and the use of aphrodisaics to promote virile power.

Authors quoted by Vāgbhaṭa in the Aṣṭāṅgasaṁgraha.

Dhanvantari.
Suśruta.
Ālambāyana.
Parāśara.
Kapilabala.
Caraka.
Agniveśa.
Ātreya.
Karāla.
Avalokita.
Viśvāmitra.
Vasiṣṭha.
Khāṇḍavadāha.
Gautama.
Dakṣa.
Aśvins.
Śatakratu.
Punarvasu.
Bharadvāja.
Nimi.
Kāśyapa.
Kaśyapa.
Atharvan.
Agniveśa.
Hārīta.
Bhela.
Māṇḍavya.
Kṛṣṇātreya.



PSEUDO-HĀRĪTA OR HĀRĪTA II.

The *Hārīta Saṁhitā* as printed in Calcutta is said to have been written by Hārīta, the disciple of Ātreya. But this author Hārīta cannot be identified with the ancient sage Hārīta, one of the six disciples of Ātreya Punarvasu. Ṭhis ancient sage Hārīta was anterior to Caraka and Vāgbhaṭa, but in the printed edition those authors are quoted by name :—

चरकः सुश्रुतश्चैव वाग्भटश्च तथापरः ।
मुख्याश्च संहिता वाच्यास्तिस्र एव युगे युगे ॥
अत्रिः कृतयुगे वैद्यो द्वापरे सुश्रुतो मतः ।
कलौ वाग्भटनामा च गरिमात्र प्रदृश्यते ॥

Hārīta Saṁhitā, p. 349.

Cakrapāṇi Datta in his commentary on *Caraka Saṁhitā* has quoted the beginning and end of the passages describing the teaching of Āyurveda :—

अश्विनादहमधीतवान् इत्यादिनागतः पुनरसंख्येयाः विसृतं विप्रयोजनम् । अत्रात्रेयादिपर्य्यन्ता विदुः सप्तमहर्षयः । आत्रेयात् हारीत ऋषिः इत्यन्तेन ।

But in the printed edition there is no description of the early teachers of Āyurveda. In the printed edition Ātreya is said to have composed five original treatises on medicine, consisting of 24,000, 12,000, 6,000, 3,000, and 500 stanzas, respectively—

चतुर्व्विंशसहस्रैस्तु मयोक्ता चाद्यसंहिता ।
तथा द्वादशसहस्रा द्वितीया संहिता मता ॥
तृतीया षट्सहस्रैस्तु चतुर्थी त्रिभिरेव च ।
पञ्चमी द्विकपञ्चशतैः प्रोक्ताः पञ्चाव संहिताः ॥

Hārīta Saṁhitā, p. 2.

He then condensed the science in the present treatise, as told by Ātreya and written by Hārīta. But in the *Caraka Saṁhitā*, Ātreya is never referred to as the author of five treatises on medicine. In the printed edition we do not find the following quotations :

Āyurvedadīpikā : Nos. 1, 2, and 3 ;

Vyākhyāmadhukoṣa : 2 and 9.

Carakatattva-pradīpikā (Even the qualities of goat's flesh are not mentioned in the Calcutta ed.).

But we find the following quotations *verbatim* in the printed text :

Vyākhyākusumāvalī : 1. (See p. 37).
2. (In an altered form in p. 136).

Editions—

There are two editions of the book—

1. *Hārīta Saṁhitā*—Edited by Kaviraja Kalish Chandra Sen Gupta. Printed at Jyotish Prakasa Press, No. 7, Sib Krishna Daw's Lane, Jorasanko, Calcutta, Sak. 1807.

2. *Hārīta Saṁhitā*—Edited by Kaviraja Binoda Lal Sen, Calcutta.

Analysis of Hārīta Saṁhitā.

Edition 1—

The printed edition of the *Hārīta Saṁhitā* consists of six divisions as follows :—

I. *Prathama sthāna* or the First part.—It consists of twelve chapters dealing with the qualities of physician, seasons, and hygienic principles.

II. *Dvitīya sthāna* or the Second part.—It consists of seven chapters and treats of the prognosis of diseases as indicated by dreams, messengers, stars, etc.

III. *Cikitsita sthāna* or on Treatment of diseases.—It consists of fifty-seven chapters in which the treatment of the various diseases is prescribed.

IV. *Kalpa sthāna*—It consists of four chapters and treats of medicinal agents, Harītakī, etc.

V. *Sūtra sthāna* or on general considerations.—It consists of six chapters and treats of weight and measures, enema, venesection, leeches, etc.

VI. *Śarīra sthāna* or the chapter on Anatomy.—It consists of a single chapter and describes the anatomy of the human body.

Pariśiṣṭādhyāya or Appendix.—It describes the original writers on medicine.

I. *Prathama sthāna.*—

Section I.—Annapānaka. Food and drink.

1.	Vaidyaguṇavarṇana or Śāstrapaṭhana-vidhi.	Qualities of a doctor and methods of study.
2.	Cikitsā-Saṁgraha ...	Eight divisions of the science.
3.	Śiṣyavidhāna ...	Initiation of disciples.
4.	Ṛtucaryā ...	The Seasons.
5.	Doṣa-Prakopa ...	The ages and classes of men. The Air.
6.	Rasāyana ...	The six kinds of Rasa or Tastes
7.	Toya-Varga ...	The Waters.
8.	Kṣīra-Varga ...	The Milk.
9.	Mūtra-Varga ...	The Urine.
	Ikṣu-Varga ...	The Cane-sugar.
	Maṇḍa-Varga ...	The Gruel.
	Yūṣa-Varga ...	The Decoctions.
	Taila-Varga ...	The Oils.
10.	Anna-Vidhi ...	On Rice and Vegetables.

11. Madhu, Surā and Māṁsa Varga ... On Honey, Wine and Flesh.
12. Bhojana Varga ... The different kinds of food.

II. *Dvitīya sthāna.*—

Section II.—Ariṣṭa. On Omens.

1. Pāpadoṣa-Pratikāra... Cause of disease; remedy for sins.
2. Svapnādhyāya ... On dreams.
3. Svasthāriṣṭa-Vyādhyāriṣṭa... ... Symptoms of approaching death.
   Pañcendriya-Vikāra. Perverted sensation.
4. Nakṣatra-Jñāna ... Planetary influence.
5. Homavidhi ... Homa ceremony.
6. Dūta-Parīkṣā ... The messenger.
7. Śakuna ... Good and bad omens from the sight of animals.

III. *Cikitsita sthāna*—On treatment.

1. Bheṣaja-Parijñāna ... Knowledge of drugs, and diseases.
2. Jvarādhikāra-Cikitsā Treatment of Fever and Delirium.
3. Atisāra- „ ... „ „ Dysentery and Diarrhœa.
4. Gulma- „ ... „ „ Tumours (abdominal).
5. Kṛmi- „ ... „ „ Worms.
6. Mandāgni- „ ... „ „ Indigestion.
7. Arocaka- „ ... „ „ Loss of appetite.
8. Śūla- „ ... „ „ Colic pain, Gastralgia.

No.	Name				
9.	Pāṇḍu-	Cikitsā	...	Treatment of	Anæmia.
10.	Kṣaya Roga-	,,	...	,,	,, Phthisis.
11.	Raktapitta-	,,	...	,,	,, Hæmorrhage.
12.	Arśa Roga-	,,	...	,,	,, Piles.
13.	Charddi-	,,	...	,,	,, Cough and Cold
14.	Tṛṣṇā-Tālu-	,,	...	,,	,, Thirst.
15.	Mūrcchā-	,,	...	,,	,, Fainting.
16.	Tandrā-	,,	...	,,	,, Sleeplessness.
17.	Madātyaya-	,,	...	,,	,, Delirium Tremens.
18.	Dāha-	,,	...	,,	,, Burning sensation of the body.
19.	Apasmāra-	,,	...	,,	,, Epilepsy.
20.	Unmāda Nidāna		...	Pathology of	Insanity.
21.	Vāta-Vyādhi-,,		...	Treatment of	Nervous Diseases—Tetanus, Hemiplegia, Facial Paralysis, etc.
22.	Āmavāta-	,,	...	,,	,, Rheumatism.
23.	Gṛdhrasī-	,,	...	,,	,, Gout.
24.	Vātarakta-	,,	...	,,	,, Leprosy.
25.	Amlapitta-	,,	...	,,	,, Acidity.
26.	Śopha-	,,	...	,,	,, Swelling.
27.	Jalodara-	,,	...	,,	,, Dropsy.
28.	Prameha-	,,	...	,,	,, Urethral discharges.
29.	Mūtrakṛcchra-,,		...	,,	,, Strangury.
30.	Mūtra Roga-	,,	...	,,	,, Urinary diseases.
31.	Aśmarī-	,,	...	,,	,, Stone.
32.	Vṛṣaṇa-Vriddhi-,,		...	,,	,, Elephantiasis of Scrotum

33.	Visarpa-Cikitsā	...	Treatment of Erysipelas.
34.	Upasarga- ,,	...	,, ,, Measles and Small-Pox.
35.	Vraṇa- ,,	...	,, ,, Wound.
36.	Ślīpadārbuda- ,,	...	,, ,, Elephantiasis of foot, and tumours.
37.	Lūtāgaṇḍamālā- ,,	...	,, ,, Scrofulous Glands.
38.	Kuṣṭha- ,,	...	,, ,, Leprosy.
39.	Śiroroga- ,,	...	,, ,, Diseases of head.
40.	Bhrūdoṣa- ,,	...	,, ,, Diseases of Eye-brow.
41.	Nāsāroga- ,,	...	,, ,, Diseases of Nose.
42.	Indralupta- ,,	...	,, ,, Baldness.
43.	Karṇaroga- ,,	...	,, ,, Diseases of Ears.
44.	Netraroga- ,,	...	,, ,, ,, ,, Eyes.
45.	Mukharoga- ,,	...	,, ,, ,, ,, Mouth.
46.	Vājīkaraṇa-	...	Treatment to promote virile power.
47.	Bandhyopakrama ,,	...	Treatment of Sterility.
48.	Garbhopacāra	...	Hygiene of pregnancy.
49.	Calitagarbha- ,,	...	Treatment of threatening Abortion.
50.	Garbhopadrava ,,	...	Treatment of complications of pregnancy.
51.	Mūḍhagarbha ,,	...	,, ,, Dead Fœtus.
52.	Sutikopacāra	...	,, ,, Puerperal diseases.
53.	Bāla- ,,	...	Pædiatrics.
54.	Bhūta-Vidyā	...	Demonology.
55.	Viṣatantra	...	Toxicology.
56.	Bhagna- ,,	...	Treatment of Fractures.

57. Agnidagdha-Cikitsā Treatment of Burns.

IV. *Kalpa sthāna*—On groups of drugs.

1. Harītakīkalpa ... „ *Terminalia chebula*, Retz.
2. Triphalā- „ ... „ The three myrobolans, *Chebulic*, *Emblic* and *Bellaric*.
3. Rasona- „ ... „ *Allium sativum*, Linn.
4. Guggula- „ ... „ *Balsamodendron mukul*, Hooker.

V. *Sūtra sthāna*—On General considerations.

1. Tulāmānavidhi ... „ Measures and weights.
2. Tailapāka ... „ Preparation of oils.
3. Nirūhavastikarma ... „ Rectal Injections, clysters.
4. Svedanavidhi ... „ Fomentations.
5. Raktāvasecana ... „ Bleeding.
6. Jalaukāvidhi ... „ Leeches.

VI. *Śārīra sthāna* ... „ Anatomy.

1. Śarīrādhyāya ... Fœtus and its parts.

Pariśiṣṭādhyāya ... Appendix.

Total—88 Chapters.

In the Edition No. 2, we find the chapters in the six sections as follows :—

Sect. I.—23 Ch.
II.— 9 „
III.—58 „
IV.— 6 „
V.— 5 „
VI.— 1 „

Total ... 102 „

There is an analysis of *Hārīta Saṁhitā* by Prof. Goldstücker in Mrs. Manning's *Ancient and Mediæval*

India, pp. 339-42. An analysis also occurs in Dietz, *A. M.*, p. 159. Goldstücker's analysis is as follows:—

"We will turn now to such information as we are to obtain from ancient works in Sanskrit; and here it seems probable, that the oldest existing treatise on medicine is that ascribed to a son of the Vedic saint, Atri, and hence called the Atreya-Sanhitâ. This work has not been translated into English; but I am favoured by a Sanskrit scholar with notes, from which the following abstract is condensed.

Chapters 1 to 3 may be considered as a general introduction.

Chapter 1 relates the meeting of Atreya with some of his pupils on the northern face of the Himalaya. Hârîta, one of these pupils, asks questions on the origin and treatment of disease. Atreya explains that the Ayur-Veda, meaning medical science, could not be fully communicated within the limits of human life, and that his pupils must therefore content themselves with a brief account of the smallest of his own compositions, which is comprised within 1,500 slokas (or verses).

Chapter 2 shows the general division of his work into six books, and gives their names. In conclusion, it states the eight constituent parts of the Ayur-Veda.

Chapter 3 classifies diseases, as 1st, curable; 2nd, incurable; 3rd, curable by charms; 4th, scarcely possible to cure. This chapter also distinguishes the patients to whom physicians must attend, and on what terms, and signifies to what persons they must refuse assistance.

Chapter 4 treats on the physical influence of soil and season; on age and temper, and on the influence of the winds.

Chapter 5 enumerates the six tastes: as sweet,

astringent, bitter, sour, salt, and pungent; and influence of each on the human body.

Chapter 6 treats of the medical qualities of different kinds of water: as the water of the Ganges, which comes from heaven ; water which comes from clouds in general ; and water which comes from thunder-clouds, snow, or ice.

This chapter concludes with prescriptions for the use of hot water or cold water in specified diseases.

Chapter 7 discusses the physical and medical properties of milk,—distinguishing the milk of kine, goats, ewes, buffaloes, camels, women. It states the cases in which the drinking of milk, of either kind, is beneficent ; and concludes by discoursing on the medical properties of butter-milk.

Chapter 8 continues this subject.

Chapter 9 treats on the medicinal qualities of sugar-cane, and of preparations from it.

Chapter 10 on sour gruel.

Chapters 11 and 12 on infusions prepared from rice, barley, and other grains.

Chapter 13 on oils prepared from tila, flax, the castor-oil plant, and others.

Chapters 14, 15, 16, also treat on the medical properties of rice, and various kinds of grain.

Chapter 17 discusses four kinds of pot-herbs, according to their leaves, flowers, fruits, and bulbous roots.

Chapter 18 is on sweet fruits,—as mangoes, rose-apples, pomegranates, myrobalans, citrons, grapes, and the fruits of carissa, coriander, and of the *Mimusops elengi*.

Chapter 19 treats on four kinds of spirituous liquor, as made from molasses, honey, meal, and nogweed.

Chapter 20 describes animals, as hoofed or horned beasts of prey, birds, fishes, snakes living in the water or in arid tracts. Many species are given under each division, and the medical properties of their flesh are described.

Chapter 21 gives dietetical rules and prescriptions, and discusses the properties of food prepared from various combinations of the materials previously described.

The second main division of Atreya's work, called Arishtaka, consists of eight chapters.

Chapter 1 treats on the moral causes of diseases. All diseases are said to spring from men's actions. All resemble hell, the curable as well as the incurable. And to some crimes fantastic punishments are assigned ; as, when a man kills a king, with consumption.

Chapter 2 is on dreams.

The subject of the six remaining chapters appears to be lucky and unlucky symptoms and forebodings.

The third division of this work is called Chikitsita, which means, we observed, medical treatment. This portion treats of diseases in detail. It appears to display much accurate observation, which can only be glanced at in these pages. Intermittent fevers are distinguished as of four kinds, returning at an interval of one day, three days, four days, or at some longer interval.

Much is said of diarrhœa, dysentery, and allied diseases. Indigestion is described as flatulency, caused apparently by over-eating ; and accompanied by sleeplessness, pains in the limbs, burning of the throat, etc. The eighth chapter is devoted to the sound and unsound condition of the digestive fire (Agni) of the stomach. The tenth treats of sharp pains, especially in the

stomach, produced by excessive fatigue, night-walking, sorrow, cold food, etc.

The remaining chapters continue the subject of diseases, touching also on consumption and various kinds of hæmorrhage.

The last division treats of antidotes."

MSS. of *Hārīta Saṁhitā* or *Ātreya Saṁhitā.*—

I. O.—2648.
A. M.—P. 159.
L.—1770.
Bik. MSS.—1398.
C. S. C.—104.

Bik. MSS. 1398 : The codex contains the chapter on Anatomy. It begins differently from the printed edition :—

Beginning ;—

नाभिपद्मसमुत्पन्नो ब्रह्माविष्णोरजायत: ।
सृष्टिं स्रष्टुं न जानाति परं मोहने मोहित: ॥
पुन: प्रविश्य नाभीयपद्मे नारायणस्य च ।
भ्रमरं रूपमाधाय विलोकयितुं * * ॥
यथा गिरीणां कनकाचलो नु यथा भुजङ्गेषु भवत्यनन्त: ।
यथा विहङ्गेषु विहङ्गराजस्तथा वरिष्ठो भिषजां महर्षि: ॥

End :—

इति श्रीमहर्षिं आत्रेयभाषिते हारीतोत्तरे शारीराध्यात्मिकं नाम समाप्तम् ।

Both in *I. O.* 2648 and *L.* 1770, salutation is offered to Siva at the beginning of the book as follows :—

नत्वा शिवं सकलतत्त्वकलाधिरूढं
ज्ञानामृतैकपटलं परमात्मरूपम् ।
रोगादिरोगशमनं दमनं स्मरस्य
शीतं नृपाधिपवरं त्रिगुणात्मरूपम् ॥

The medical authors mentioned in the *Hārīta Saṁhitā* :—

Brahmā.	Vāgbhaṭa.	Parāśara.
Atri.	Gārgī.	Hārīta.
Dhanvantari.	Mārkaṇḍeya.	Kṣārapāṇi.
Aśvins.	Agniveśa.	Kaṅkayana.
Caraka.	Bheḍa.	Agasti.
Suśruta.	Jatukarṇa.	Kṛṣṇātreya.

NĀGĀRJUNA.

(*First Century B. C.*)

Nāgārjuna was a Buddhist alchemist of great fame. He was born a Brāhmaṇa but became a convert afterwards to Buddhism. He is one of the celebrated teachers elevated to Bodhisattvaship and is the alleged founder of the Mahāyāna System and its introducer in Tibet. "He was born at Vidarbha (modern Berar) in Mahākośala (*vide Huen Thsang's Travels* in Beal's *Buddhist Records of the Western World*, Vol. II, Bk. VIII, p. 97; Bk. X, p. 210; Watter's "*On Yuan Chwang*," Vol. II, pp. 201-202; and Wassiljew quoted by Scheifner in the *Geschichte des Buddhismus*, p. 301) during the reign of King Sadvāha or Sātavāha (see Beal's *Buddhist Records of the Western World*, Vol. II, p. 209; Dr. Bhandarkar's *Early History of the Deccan*, 2nd Ed., pp. 25-37) of the Andhra Dynasty which ruled over Kaliṅga and the northern portion of the Madras presidency, and built the famous Amarāvatī Stūpa (*vide* Sewell's *Lists of Antiquity in Madras*, Vol. II, pp. 141-146). He passed many of his days in meditation in a cave-dwelling of the Śrīparvata that bordered on the river Kṛshṇā. He was a pupil of Saraha and is said to have converted a powerful king, named Bhojadeva to Buddhism." He was at once a poet, a philosopher, a physician and an author of great ability.

He had a celebrated disciple named Deva (or Ārya Deva), who, according to Lāmā Tārānātha (*vide* Lāmā Tārānātha's *Geschichte des Buddhismus*, von Scheifner, pp. 83-86 and 93) resided for a long time in the University of Nālandā as a Paṇḍita.

"A legend relates that he (Nāgārjuna) was skilled in magic, and was able thereby to prolong his own and a Southern Indian king's life indefinitely. This caused great grief to the mother of the heir-apparent, who instigated her son to ask Nāgārjuna for his own head. Nāgārjuna complied with the request and cut his own head off with a blade of Kuśa grass, nothing else having the power to injure him."—Monier Williams, *Buddhism*, p. 196.

His date.—The latest date that can be assigned to Nāgārjuna is 401 A. D., when his biography was translated into Chinese by Kumārajīva. (*Bun. Nanjio's Cat.*, App. I, No. 3). Nāgārjuna is said to have flourished 400 years after the *Nirvāṇa* of Buddha, *i. e.*, in 33 B. C. (*vide* f. n. 1. to Dr. S. C. Vidyābhusan's *Indian Logic*, p. 69). But as he was one of the early patrons or founders of the Nālandā University (*vide* Tārānātha's *Geschichte des Buddhismus*, von Schiefner, pp. 66, 69-73) he could not have flourished at such an early date, as Nālandā was a mere village when Fa Hian came to India in 399 A D. (*vide* Beal's *Travels of Fa Hian and Sungyun*, p. 111). He is said by Huen Thsang to have lived about 400 years after the death of Gautama (Beal's *Buddhist Records*, Vol. II, p. 212). Beal places him between A. D. 166 and 200. Wassiljew considers him a wholly mythical personage. According to Lāmā Tārānātha he was a contemporary of King Nemi Candra, who reigned about 300 A. D. Of the Sātavāhanas, Yajña-Śrī Sātakarṇī reigned about 172-200 A. D. He was perhaps contemporary to Nāgārjuna, as according to Huen Thsang, he was patronized by a king of the So-to-po-ho (Satpahana ?) family. A Tibetan life of Nāgārjuna, fourth Buddhist patriarch in succession to Pārśa, states that he travelled widely in Southern India,

converted Muñja, king of Odivisa (Orissa), and erected Vihāras there and elsewhere; also that he surrounded the great shrine of Dhanyakaṭaka with a railing. His patriarchal rule is said to have lasted sixty or sixty-two years (Mabel Duff : *Chronology of India*, p. 24).

Tārānātha wrote his *History of Buddhism* at the beginning of the seventh century A. D. and is full of anachronism. According to *Rāja-Taraṅgiṇī*, Nāgārjuna flourished 150 years after Śākyasiṁha's asceticism in 375 to 225 B. C., and he was a contemporary of King Kaniṣka.

तदा भागवत: शाक्यसिंहस्य परनिर्वृते
अस्मिन्महीलोक * * सार्द्धवर्षशत * * ॥
मुनीश्वरोभवन् ।
स च नागार्जुन: श्रीमान् * * ।

Rāja-Taraṅgiṇī, Taraṅga I, vs. 172-173.

Lassen assigns A. D. 23 as the date of Nāgārjuna during the reign of Kaniṣka. Fleet maintains B. C. 57 and V. Smith 120 A. D.

Bhāṇḍārkara fixes *c.* 278 A. D., as the age of Kaniṣka, Rāy 150 A. D. He was contemporary to Śātavāhana who ruled over Deccan from 75 B. C. to 218 A. D. Śātavāhana was a family name. But he is mentioned by Alberuni as "a native of the fort Daihek, near Somnath......... He lived nearly a 100 years before our time." (*India*, I, p. 189.) So he cannot be removed far from the 8th or the 9th century A. D. Possibly there were two Nāgārjunas, the alchemist and the founder of the Mādhyamika philosophy. The information of Alberuni was second-hand—"the valley of the Kabul river and the Punjab are all that Alberuni has seen of India" (Sachau). Nāgārjuna the alchemist is universally regarded as the inventor of distillation and calcination. The author of

Rasaratna-Samuccaya invokes him in the opening lines. So do *Rasendra-Cintāmaṇi* and Cakrapāṇi Datta in the *Rasāyanādhikāra.* Vṛnda and Cakra Datta allude to him as the introducer of Kajjvalī (black sulphide of antimony). Dallana makes him the redactor of the *Suśruta Saṁhitā* :

यत्र यत्र परोक्षे नियोगस्तत्र तत्रैव प्रतिसंस्कर्तृसूत्रं ज्ञातव्यमिति ।
प्रतिसंस्कर्तापीह नागार्जुन एव ॥

Nibandhasaṁgraha, I.

Nāgārjuna's works.—The principal medical books attributed to Nāgārjuna are :—

1. *Lauha-Śāstra* : The Science of Iron :

नागार्जुनो मुनीन्द्रः शशास यल्लौहशास्त्रमतिगहनम् ॥

Cakradatta, p. 347.

See also *Rasendra-Cintāmaṇi*, Ch. IX, p. 52.

लौहस्य पाकमधुना नागार्जुनशिष्टमभिदध्मः ॥

Rasendra-Cintāmaṇi, p. 55.

Again

मुनिरचितशास्त्रपारं गत्वा, etc.

Cakradatta, p. 360.

मुनिरचिते तत्र मुनिर्नागार्जुनः

Tattva-candrikā, p. 360.

2. *Rasa-Ratnākara* : A Brāhmanic and Buddhistic alchemical Tantra ascribed to Nāgārjuna.

3. *Kakṣapuṭa-Tantra.*

MSS.—*C. S. C. Tantra,* No. 7, p. 5.

No. 7. कक्षपुटं । Kakṣapuṭaṁ. Substance, cou made colourless papers, 8 × 3 inches. Folia, 67 (of w fol. 1 is wanting). Lines, 7-10 in a page. Chara Nāgara. Date, ? Appearance, very old, worn torn, and writing destroyed in parts. Verse, genei correct. Incomplete.

Kakṣapuṭa or Siddhacāmuṇḍā is a Tantra on the attainment of supernatural powers and on the means of causing death by imprecation, etc., containing 1,800 ślokas, by Siddhanāgārjuna, noticed by Dr. R. Mitra in No. 256 of his *Notices.* The codex under notice is less by one *paṭala* or chapter than his, but the codex noticed in the India Office Catalogue, No. 2616, p. 911, Part IV, exactly corresponds with this.

Beginning : नास्ति ।

End : दिव्वे दसुनिकामैश्च शंकुलीतैलपेषितैः ।
पुष्यभास्करयोगेन चिलोड्डेन तु वेष्टयेत् ॥
मूर्द्धस्थैः खेचरत्वं स्याद्योजनानां शतावधि ।
एते सर्व्वे महायोगा मंत्रामंत्रेण सिद्धिदा(: ?) ॥

Colophon :

इति श्रीसिद्धनागार्जुनविरचिते कक्षपुटे विंशतितमः पटलः ॥१८००॥ समाप्त (?) ॥
॥ श्रीराम ॥ श्रीगोपाल श्री ॥

विवरणम्—श्रीसिद्धनागार्जुनविरचितसिद्धचामुण्डापरपर्य्यायः कक्षपुटाभिधो मन्त्र-साधनवशीकरणादिविषयकतान्त्रिकनिबन्धविशेषः ॥

In the *Rasaratnākara.*

प्रणिपत्य सर्व्वबुद्धान् (सद्बोधान्) सकलदोषनिर्म्मुक्तान् ।
वक्ष्ये सर्व्वहितार्थं कक्षापुटं सर्व्वसिद्धिकरम् ॥
श्रीशैलपर्व्वतस्थायी सिद्धो नागार्ज्जुनो महान् ।
सर्व्वसत्त्वोपकारी च सर्व्वभाग्यसमन्वितः ॥
प्रार्थितो ददते शीघ्रं यश्च पश्यति याहशम् ।
इष्टा त्यागश्च भोगश्च सूतकस्य प्रसादतः ।
सर्व्वसत्त्वामयावेधी स्वरसेन तथैव च ॥
तेषां मध्ये प्रधानश्च रत्नघोषः प्रचारकः ।
कृताञ्जलिपुटो भूत्वा नागार्ज्जुनपुरः स्थितः ।
पृच्छति रसकर्म्माणि विद्यादाने ददस्व मे ॥

श्रीनागार्जुन उवाच—

साधु साधु महाप्राज्ञ तुष्टोऽहं भक्तवत्सलः।
कथयामि न सन्देहस्त्वया परिपृच्छ्यताम्॥
वलीपलितनाशश्च तथा कालस्य ध्वंसनम्।
* * *
सत्त्वानां भोजनार्थाय साधिता वटयक्षिणी।
द्वादशानि च वर्षाणि महाक्लेशः कृतो मया॥
तत्कालहृष्टद्रव्याणां दिव्या वाणी मया श्रुता।
अदृष्टप्रार्थिता पश्चाद्दृष्टा त्वं भव साम्प्रतम्॥

श्रीवटयक्षिण्युवाच—

साधु साधु महासिद्ध ... ...
किञ्चित्प्रार्थय मे सिद्ध तत् सर्व्वं प्रददाम्यहम्॥

श्रीनागार्जुन उवाच—

यदि तुष्टासि मे देवि सर्व्वदा भक्तिवत्सले।
दुर्लभं त्रिषु लोकेषु रसबन्धं ददस्व मे॥

शालिवाहन उवाच—

सुवर्णरत्नभाण्डारं कुमारी मदसुन्दरी।
निवेदितो मयास्या मे आदेशो देवि दीयताम्॥

श्रीवटयक्षिण्युवाच—

साधु साधु महाप्राज्ञ ममादेशप्रपालक।
साधयामि न सन्देहो युष्मत्सत्येन साधकम्॥
पुनरन्यं प्रवक्ष्यामि माण्डव्येन यथा कृतम्।
रसोपरसयोगेन सिद्धं सूतं सुसाधितम्॥
विद्धशुल्वायनं नागं यथार्थकाञ्चनं कृतम्।
* * * ॥
शास्त्रं वशिष्ठमाण्डव्यं गुरुपार्श्वे यथाश्रुतम्।
तदहं सम्प्रवक्ष्यामि साधनञ्च यथाविधि॥
सत्त्वायशोभनाः प्राज्ञा निरालस्या दृढव्रताः।
कुलीनाः पापहीनाश्च साधयन्ति जितेन्द्रियाः॥

कोष्ठिका वङ्कनालञ्च गोमयं सारमिन्धनम् ।
धमनं लोहपत्राणि औषधं काञ्जिकम् विड़म् ॥
कन्दराणि विचित्राणि ... ...
सर्व्वमेलयनं कृत्वा ततः कर्म्म समारभेत् ॥

रत्नघोष उवाच—

साधयित्वा प्रयत्नेन कोटिवेधी महारसः ।
शरीरेण विनैतेन सर्व्वं भवति निष्फलम् ॥

नागार्जुन उवाच—

कथयामि न सन्देहः साकाण्डेन यथाक्रतम् ॥
आर्द्रत्वञ्च घनत्वञ्च चापल्यं गुरुतेजसः ।
यस्यैतानि न दृश्यन्ते तं विद्याद्रसूतकम् ॥
नानावर्णं भवेत्सूतं विहाय घनचापलम् ।
लक्षणं दृश्यते यस्य मूर्च्छितं तं वदन्ति हि ॥
गुरुत्वमरुणत्वं वा तेजो भास्करसन्निभम् ।
अग्निमध्ये यदा तिष्ठेत् खोटबन्धस्य लक्षणम् ॥

Rasaratnākara, Ch. III.

"Having made salutation to all the Buddhas, free from the taint of sins, I shall now deliver the Kakṣapuṭa tantram for the benefit of suffering humanity.

[The most important part, from an historical point of ·, is the dialogue between Nāgārjuna, King Sālivāhana Ratnaghoṣa.]

·gārjuna, whose end (salvation) had been attained, 'ent towards all living creatures, blessed with all residing on mount Srīśaila, before him stood oṣa with folded arms, saying: "Be pleased to ·ate to me knowledge on chemical operations."

·una said :—

done! well done! I am pleased with your d shall convey to you all that you want to ·y remedies for warding off wrinkles, grey

hair, and other signs of old age. Mineral preparations act with equal efficacy on the metal as on the body (human system).

* * * * *

For the benefit of living beings I went through all manner of penances for twelve tedious years and worshipped the Goddess Yakṣiṇī presiding over the *Ficus religiosus*. Then I heard an oracle.

Nāgārjuna said :—

O Goddess ! if thou art propitiated, be pleased to communicate to me the rare knowledge of the fixation of mercury.

* * * * *

Sālivāhana said :—

I have dedicated to thee, O Goddess ! treasures of gold and gems, now I await thy instructions.

The Goddess said :—

Well done ! well done ! O wise ruler ! I shall speak to you of chemical operations performed by Māṇḍavya............ A disciple should be intelligent, devoted to work, sinless and master of his passions.

The apparatus known as koṣṭhi, mouth blow-pipe, cow-dung, substantial wood (as fuel), a pair of bellows, iron plates * * having collected all these, chemical operations are to be performed.

* * * * *

Ratnaghoṣa said :—

Having prepared with great care "the powder of projection" which transforms a ten million times its weight of the base metal into gold.

Nāgārjuna said :—

I shall convey to you what has been experimented upon by Sākāṇḍa (?)."

Trans. by Rāy.—*Hindu Chemistry*, Vol. II, pp. 6-8.

4. *Ārogya-Mañjarī.*

5. *Yogasāra* : He is said to have written a treatise called *Yogasāra.* See *Nepal Cat.* XXII, Preface, p. 235, No. 1137, in leaf No. 106 :

इति नागार्जुनकृते योगसारे श्री * * *

Yogasāra is mentioned in the *Vaṅgasena* and in *I. O.* 2698, 2699 we find "Nagarjuna is mentioned as the author of Yogasāra, which is perhaps the same work as the Yogaratnāvali." But the remark is not necessary, for we find a MS. of *Yogasāra* in *Nepal Cat.*

6. *Rasendra-Maṅgala* : On the preparation and use of mineral drugs.

7. *Ratiśāstra* : This book is in the form of a dialogue between Nāgārjuna and Tuṇḍi on the science of love.

Beginning :

सिद्धनागार्जुनो नाम पुरासीत् तापसो महान् ।
शान्तो दान्तो जितात्मा च नियतः प्रयतः शुचिः ॥

End : इति ते कथितं विप्र यत् पृष्टं तापसेश्वर ।
श्रुत्वा चैवं विचार्य्याथ रतिशास्त्रे ज्ञानी भव ॥

Colophon :

इति श्रीसिद्धनागार्जुनविरचिते रतिरमणाख्ये रतिशास्त्रे नागार्जुनतुण्डिसंवादे नारीजाति-प्रीतिसाधनोपायनामक एकादशपादः समाप्तः । इति रतिशास्त्रः समाप्तः ॥

This book has been printed in Calcutta and Bombay.

8. *Rasakacchapuṭaṁ* : "A treatise on the purification of mercury and on the preparation of different kinds of mercurial powders and medicines. The author is Nāgeśa or Nāgārjuna who speaks of a Ganniräja of Bhāradvāja Gotra and Vaikhānasasūtra. The author gives in the beginning a list of the names of the medical works consulted by him."

MSS : *R*. 13192.

Beginning :

जगन्मङ्गलं सर्व्वविद्यागरीयं महाभूषितं रक्तसिन्दूरवर्णम् ।
जगद्विघ्ननिघ्नं तमानन्दपूर्णं जगन्मोहनं सर्व्वविद्यास्वरूपम् ॥

* * * *

हंसासनसमारूढां कुमारीं कामरूपिणीम् ।
त्रैलोक्यवरदां देवीं शारदां वादियोगिनीम् ॥
आम्नाये जगदाराध्य शक्तावि(द) ब्रह्मविज्ञतिम् ।
यः सिद्धात्मसदेवाख्यं तं गुरुं ज्ञानदर्शनम् ॥
तार्क्ष्यं धन्वन्तरि-व्यासं पीयूषं पारदं शुभम् ।
व्यालि-नागार्जुनं चैव गोविन्दं लोकनायकम् ॥
नीरन्ध्रं रसराजं च रससत्त्वं रसार्णवम् ।
रसेन्द्रं मङ्गलं चैव रससिद्धं रसामृतम् ॥
भवानीसुतसोमं च काकचण्डेश्वरीमतम् ।
रसरत्नाकरादींश्च स्वच्छन्दं चर्पटीमतम् ॥
जिनेन्द्रस्यामृतं राजमृगाङ्करसदीपिकाम् ।
बहूनि रसशास्त्राणि दृष्ट(ष्टा) लोकहिताय वै ॥
भारद्वाज-समुत्पन्नगोत्रो द्विजवरः सुधीः ।
गम्भिराजो भुवि ख्यातो वैखानसपदाङ्कितः ॥
तस्य राजस्तत्यवादी दे[illegible]ः ।
रसराजविधिं वक्ष्ये नागेशस्सर्व्वसिद्धिदम् ॥
वापीकूपतटाकानां विवरं गीतमस्तके ।
कवाटकन्दरं चैव भूमिभाषितमस्तके ।
अष्ट स्थानानि सूतानि दोषस्थानमिति स्मृतम् ।
सकलङ्क यथा सूतो निष्कलङ्को यथा पुनः ।
नमोऽस्तु सूतराजाय येन व्याप्तं जगत्त्रयम् ॥

* * * *

इन्द्रगोपनिभं कान्तं दरदं रुधिरं तथा ।
क्रामणं यो न जानीते श्रमस्तस्य निरर्थकः ॥

Colophon :

इति नागार्जुनविरचिते रसकच्छपुटे घोटबन्धगुटिकाबीय-जलुकाबन्धकादिसर्व्व-पाषाण-लोहरत्नमारणं नाम अष्टमः परिच्छेदः ।

The following authors and books are quoted:—

Bhavānīsuta Soma	*Rājamṛgāṅka*
Carpaṭī	*Rasendramaṅgala*
Dhanvantari	*Rasasiddha*
Govinda	*Rasāmṛta*
Kākacaṇḍeśvara	*Rasadīpikā*
Jinendrasyāmṛta	*Rasaratnākara*
Nāgārjuna	Svacchanda
Rasarāja	Siddhātmasadeva
Rasasattva	Vyāsa
Rasārṇava	Vyālī

9. *Siddha Nāgārjunīya*: *C. P. B. Cat.* No. 6464.

For the latest researches in the medical literature of Nāgārjuna, see Dr. Palmyr Cordier's "*Introduction AL'Etude des Traites Medicaux Sanscritas*" printed in Hanoi, 1903.

Besides the medical works mentioned above Nāgārjuna wrote authoritative books on *Mādhyamika* philosophy.

1. *Mādhyamika-kārikā.*—The first work of *Mādhyamika* philosophy.

2. *Yukti-ṣaṣṭikā-kārikā* or sixty memorial verses on argumentation.

3. *Vigraha-Vyavartanī-kārikā* or memorial verses on conquering disputes.

4. *Vigraha-Vyavartanī-Vṛtti* or a commentary on the above book.

On Ethics—

1. *Prajñā daṇḍa.*—Or Tree of Wisdom. It is a Sanskrit ethical work by Nāgārjuna. A metrical transla-

tion of it in Tibetan *She-rab-dongbu,* edited by Major W. L. Campbell, C.I.E., has been published by the Calcutta University with an English version of the Tibetan text and translation being printed on opposite pages.

On Tantra—

1. *Tārā Sādhanaṁ.*—Or Propitiation of Tārā. See Vidyābhūṣaṇa's Introduction to the *Sragdharā Stotraṁ* in the '*Bibliotheca Indica*' series.

Nāgārjuna is quoted by the later authors :

1. In *Vyākhyā-Kusumāvalī.*

1. संचूर्णिता गुडूची विड़ङ्गभल्लातनागरहुताशा: ।
   ज्वलयन्ति जाठराग्निं समानगुड़सर्पिषा लीढ़ा: ॥ p. 110.

2. नागार्जुनवार्त्तामालायां पठ्यते :—
   छिन्नरुहाया: क्वाथं सुशीतलं यो नर: पिबेन्मधुना ।
   छर्दिं स वातपित्त-श्लेष्मसमुत्थां निवारयति ॥ p. 172.

2. In *Nibandha-Saṁgraha.*

1. तेन दृश्यते दष्टो व्यक्तं मूषिकपुत्रकः ।
   एतत् पुत्रकदष्टस्य व्यक्तं भवति लक्षणम् ॥ p. 1263.

3. In *Tattva-Chandrikā.*

1. See 1. *V. K. V.*
2. See 2. *V. K. V.*

4. In *Vyākhyā-Madhukoṣa.*

1. आरोग्यमञ्जर्य्यां नागार्जुन इत्याह—
   उद्गारेऽपि विशुद्धतामुपगते काङ्क्षा न भक्तादिषु
   स्निग्धत्वं वदनस्य सन्धिषु रुजा कृत्वा शिरोगौरवम् ।
   मन्दाजीर्णरसे तु लक्षणमिदं तत्रातिवृद्धे पुन-
   र्श्वासज्वर-मूर्च्छनादि च भवेत् सर्व्वामयक्षोभणमिति । p. 68.

5. In *Rasendra-Cintāmaṇi.*

1. अथ तिर्य्यक्पातन-विधिः—

घटे रसं विनिःक्षिप्य सजलं घटमन्यकम् ।
तिर्य्यङ्मुखं द्वयं कृत्वा तन्मुखं रोधयेत् सुधीः ।
रसाधो ज्वालयेदग्निं यावत् सूतो जलं विशेत् ।
तिर्य्यक्पातनमित्युक्तं सिद्धैर्नागार्जुनादिभिः ॥ p. 10.

6. In *Rasaprakāśa-Sudhākara.*

रसकभेदाः ।

द्विविधो रसकः प्रोक्तः कारवेल्लश्च दर्दुरः ।
सत्त्वपाते परः प्रोक्तः प्रथमश्चौषधादिषु ॥
सर्वमेहहरश्चैव पित्तश्लेष्मविनाशनः ।
नागार्जुनेन कथितौ सिद्धौ श्रेष्ठरसावुभौ ॥
ख्यातौ येनाग्निसहनौ सूतखर्परकौ शुभौ ।
तेन स्वर्णमयी सिद्धिरर्जिता नात्र संशयः ॥ p. 52.

Formulæ attributed to Nāgārjuna :—

	Formulæ	*Books*	*Page*
1.	Nāgārjuna-pādānāmāñjana	V. K. V.	470
	or		
	Nāgārjuna-Varti	C. D.	306
		R. S. K.	29

This prescription was written on a stone slab in Pāṭaliputra (Patna) for the public.

नागार्जुनेन लिखिता स्तम्भे पाटलिपुत्रके ॥

	or		
	Caturdaśāṅgī varti	G. N., II	453
2.	Nāgārjuna Yoga	C. D.	59
3.	Viśveśvara Rasa	R. S. S.	124

4.	Abhra Vaṭikā	R. S. S.	177
		V. R. R. S.	317
5.	Rasābhra Vaṭī	R. S. S.	208-9
6.	Nāgārjunābhra	R. S. S.	365
		V. R. R. S.	443
7.	Bṛhat Pāṇīyabhakta Guṭikā	R. C. IX	111
8.	Mūlikābandhana	R. P. S	17
9.	Nāgārjunī Guṭikā	R. S. K.	28
10.	Mṛta-sañjīvanī Guṭikā	„	28
11.	Siddha Rasa	A. P.	101
12.	Nāgārjunī Guṭikā (second)	G. N., II	457
13.	Haridrākhaṇḍa	A. R.	10[illegible]
14.	Kṛmibhadrā Vaṭī	Saṁkṣiptasārā	2[illegible]
15.	Laghu-siddhābhraka	V. R. R. S.	32[illegible]
16.	Ghoḍācolī Rasa	„	39[illegible]

1. Nāgārjuna-Varti.

श्रीनागार्ज्जुन-वर्त्तिः ।

त्रिफलाव्योषसिन्धूत्थ-यष्टीतुत्थ रसाञ्जनम् ।
प्रपौण्डरीकं जन्तुघ्नं लोध्रं ताम्रं चतुर्द्दश
द्रव्याण्येतानि सञ्चूर्ण्य वर्त्तिः कार्य्या न
नागार्ज्जुनेन लिखिता स्तम्भे पाटलि

नाशिनी तिमिराणाञ्च पटलानां
सद्यः प्रकोपं स्तन्येन स्त्रिया नि
किंशुकस्वरसेनाथ पित्तपुष्प
मञ्जनाद्गोभतोयेन चाक्र
चिरमाच्छादिते नेत्रे वस्
उष्णीषवत्सकक्रे च प्र

2. Nāgārjuna-Yoga.

नागार्ज्जुनयोग:।

त्रिफला पञ्चलवणं कुष्ठं कटुकरोहिणी।
देवदारुविड़ङ्गानि पिचुमर्द्दफलानि च॥
बला चातिबला चैव हरिद्रे द्वे सुवर्च्चला।
एतत् सम्भृतसम्भारं करञ्जत्वग्रसेन च॥
पिष्ट्वा च गुड़िकां कृत्वा वदरास्थिसमां बुध:।
एकैकां तां समुद्धृत्य रोगे रोगे पृथक् पृथक्॥
उष्णेन वारिणा पीता शान्तमग्निं प्रदीपयेत्।
अर्शांसि हन्ति तक्रेण गुल्ममम्लेन निर्हरेत्॥
जन्तुदष्टन्तु तोयेन त्वग्दोषं खदिराम्बुना।
मूत्रकृच्छ्रन्तु तोयेन हृद्रोगं तैलसंयुता॥
इन्द्रस्वरससंयुक्ता सर्व्वज्वरविनाशिनी।
मातुलुङ्ग-रसेनाथ सद्य: शूलहरी स्मृता॥
कपित्थतिन्दुकानान्तु रसेन सह मिश्रिता।
विषाणि हन्ति सर्व्वाणि पानाशनप्रयोगत:॥
गोशकृद्रससंयुक्ता हन्यात् कुष्ठानि सर्व्वश:।
श्यामा कषायसहिता जलोदरविनाशिनी॥
भक्तच्छन्दं जनयति भुक्तस्योपरि भक्षिता।
ᐧत्रिरोगेषु सर्व्वेषु मधुनाघृष्य चाञ्जयेत्॥
ᐧण नारीणां सद्य: प्रदरनाशिनी॥
ᐧण द्यूते संग्रामे मृगयादिषु।
ᐧषेणां क्षिप्रं विजयमाप्नुयात्॥

ᐧveśvara Rasa.

ᐧश्वररस:।

ᐧगन्धश्च कट्फलम्।
ᐧ पथ्या च वालकम्।

धान्यकं मद्दयेत्तुल्यं पर्पटीत्यद्रवैर्द्दिनम्।
मद्यं माषं लिहेत् चौद्रैः कफपित्तमदात्यये।
रसो विश्वेश्वरो नाम प्रोक्तो नागार्जुनेन च।
काकमाचीरसं चानु सैन्धवेन युतं पिबेत्॥

4. Abhra-Vaṭikā.

अभ्रवटिका।

अथ शुद्धस्य सूतस्य गन्धकस्याभ्रकस्य च।
प्रत्येकं कर्षमात्रन्तु ग्राह्यं रसगुणैषिणा।
ततः कज्जलिकां कृत्वा व्योषचूर्णं प्रदापयेत्।
केशराजस्य भृङ्गस्य निर्गुण्ड्याश्चित्रकस्य च।
मीषसुन्दरकस्याथ जयन्त्याः स्वरसं तथा।
मण्डूकपर्ण्याः स्वरसं तथा शक्राशनस्य च।
श्वेतापराजितायाश्च स्वरसं पर्णसम्भवम्।
दापयेद्रसतुल्यञ्च विधिज्ञः कुशलो भिषक्।
रसतुल्यं प्रदातव्यं चूर्णं मरिचसम्भवम्।
देयं रसार्द्धभागेन चूर्णं टङ्कणसम्भवम्।
शुभे शिलामये पात्रे घर्षणीयं प्रयत्नतः।
शुष्कमातपसंयोगाद् वटिकां कारयेद् भिषक्।
कलायपरिमाणान्तु खादेत्तान्तु प्रयत्नतः।
दृष्ट्वा वयश्चाग्निबलं यथा व्याध्यनुपानतः।
हन्ति कासं चयं श्वासं वातश्लेष्मभवं रुजम्।
परं वाजीकरः श्रेष्ठो बलवर्णाग्निवर्द्धकः।
ज्वरे चैवातिसारे च सिद्ध एष प्रयोगराट्।
नातः परतरः श्रेष्ठो विद्यतेऽभ्ररसायनात्।
भोजने शयने पाने नास्त्यत्र नियमः क्वचित्।
दधि चावश्यकं भक्ष्यं प्राह नागार्जुनो मुनिः॥

5. Rasābhra-Vaṭī.

रसाभ्रवटी ।

शुद्धसूतस्य कर्षैकं कर्षैकं गन्धकस्य च ।
तयोः कज्जलिकां कृत्वा तुल्यं व्योमं प्रदापयेत् ।
केशराजस्य भृङ्गस्य निर्गुण्डयाश्चित्रकस्य च ।
श्रीमसुन्दरमण्डूकीजयन्तीन्द्राशनस्य च ।
श्वेतापराजितायाश्च स्वरसं पर्णसम्भवम् ।
रसतुल्यं प्रदातव्यं चूर्णञ्च मरिचोद्भवम् ।
देयं रसार्द्धभागेन चूर्णं टङ्कणसम्भवम् ।
संमर्द्य वटिकां कुर्य्यात् कलायसदृशीं बुधः ।
हन्ति कासं चयं श्वासं वातश्लेष्मभवं रुजम् ।
ज्वरे चैवातिसारे च सिद्ध एष प्रयोगराट् ।
चातुर्थके ज्वरे श्रेष्ठो ग्रहण्यातङ्कनाशनः ।
दधि चावश्यकं देयं प्राह नागार्जुनो मुनिः ॥

6. Nāgārjunābhra.

नागार्ज्जुनाभ्रम् ।

सहस्रपुटनैः शुद्धं वज्राभ्रमर्ज्जुनत्वचः ।
सत्त्वैर्व्विमर्द्दितं सप्तदिनं खल्ले विशोषितम् ।
छायाशुष्का वटी कार्य्या नाम्ना दमर्ज्जुनाह्वयम् ।
हृद्रोगं सर्व्वशूलार्त्तौ हन्त्यासकर्द्दरोचकान् ।
अतिसारमग्निमान्द्यं रक्तपित्तं क्षतक्षयम् ।
शोथोदराम्लपित्तञ्च विषमज्वरमेव च ।
हन्त्यन्यान्यपि रोगाणि बल्यं वृष्यं रसायनम् ॥

7. Bṛhat-Pānīyabhakta Guṭikā.

बृहत्पानीयभक्तगुटिका ।

त्रिकटुत्रिफलामुस्तविडङ्गामृतचित्रकम् ।
यमानीहिङ्गुवाह्लीकं तन्दुलीयकसंचयम् ॥

भल्लातं शतपुष्पा च धान्यकं जीरकद्वयम् ।
अजमोदावचाशृङ्गी रोहिषं बृहतीद्वयम् ॥
वानराह्वयवातारिवाषमुण्डिकाद्वयम् ।
कुठारच्छिन्नकन्दी च अचपीतं शुभाञ्जनम् ॥
सूर्य्यावर्त्तास्त्रिवृद्दन्ती भद्रोत्कटपुनर्णवे ।
भार्गीपलाशमूलञ्च मेधावीन्द्राशन: शठी ॥
तेजोवती गवाची च नीलिन्येलाथपुङ्खक: ।
करिकर्णपलाशश्च गर्भनघ्यो शतावरी ॥
सर्पदंष्ट्रा कचामूलं राजानं भृङ्गकेशयो: ।
बृहद्दारकसम्पाकौ बलेन्द्रसुविषास्तथा ॥
दण्डोत्पलं वरुणकं सुदर्शखरमञ्जरी ।
तालमूल्यस्थिसंहार-खण्डकर्णौ रुदन्तिका ॥
कर्षमात्रं तु संग्राह्यमेतेषान्तु पृथक् पृथक् ।
एकपत्रीकृतं कृष्णमभ्रकञ्च पलाष्टकम् ।
आशु भक्ताम्लपानीये स्थापनीयं दिनत्रयम् ।
शुष्कचूर्णीकृतं पश्चात् पुटयेद्गोमयाग्निना ।
मानास्थिसंज्ञकन्दानां भृङ्गार्द्रत्रिफलारसै: ॥
एवं दद्याच्च लौहस्य षट्पलस्य यथाक्रमम् ।
पश्चादेकीकृतं सर्व्वं पुटयेदार्द्रमानयो: ॥
पारदार्द्धपलं शुद्धं गन्धकञ्च पलन्तथा ।
सर्व्वमेकीकृतं श्लक्ष्णं पेषयेदार्द्रकाम्बुना ।
षण्माषकमिताश्चैव वटिका: कारयेद्भिषक् ।
गुड़ीत्रयं भक्षयित्वा अम्लं चानु पय: पिबेत् ॥
नागार्जुनेन मुनिना निर्म्मिता हितकारिणा ॥
सर्व्वरोगहरी चैषा गुड़िका चामृतोपमा ॥
अनेन वर्द्धते पुष्टिरग्निवृद्धिश्च जायते ।
सर्व्वरोगा विनश्यन्ति आमाजीर्णज्वरादय: ॥
अम्लपित्तं च गुदजं ग्रहणीं नाशयेदपि ।
कामलां पाण्डुरोगञ्च वलीपलितनाशनम् ॥

सकला: पक्षिणो भक्ष्या मांसञ्च सकलन्तथा ।
वार्थ्यन्नं दधिशाकञ्च तक्रञ्चापि यथेच्छया ॥
सर्व्वाम्लं तिन्तिडीवर्ज्जं मधमाषञ्च भक्षयेत् ।
काञ्जिकञ्चाम्लमाषञ्च मूलकञ्चैव भक्षयेत् ॥
न भक्षयेत्कुष्माण्डं क्षीरञ्चैव विवर्ज्जयेत् ।
मधुरं नारिकेलञ्च वर्ज्जनीयं विशेषत: ॥

8. Mūlikābandhana.

मूलिकाबन्धनम् ।

शुद्धं सुजारिताभ्रं वै सूतकं च विमर्दयेत् ॥
अर्कमूलरसेनैव वासरैकं प्रयत्नत: ।
वज्रमूषा तत: कार्या सुदृढा मसृणीकृता ॥
अर्कमूलभवेनैव कल्केन परिलेपिता ।
मूषामध्ये रसं मुक्त्वा चान्धयेदन्यमूषया ॥
यामार्धं ध्मापित: सम्यगसस्फोट: प्रजायते ।
स्वाङ्गशीतं परिज्ञाय रसस्फोटं समुद्धरेत् ॥
वर्षमात्रं धृतो वक्त्रे वलीपलितनाशन: ।
सर्वसिद्धिकरोऽप्येष मूलिकाबद्धपारद: ॥
मूलिकाबन्धनं सत्यं कृतं नागार्जुनादिभि: ।
सर्वसिद्धिकरं श्रेष्ठं सर्वकार्यकरं सदा ॥

9. Nāgārjunī Guṭikā.

नागार्ज्जुनी गुटिका ।

वङ्गं कासीसकं कृष्णा गुञ्जातुल्याऽऽर्द्रकाम्बुना ।
कफवातामयं हन्ति गुटी नागार्जुनाभिधा ॥

10. Mṛta-sañjīvanī Guṭikā.

मृतसञ्जीवनी गुटिका ।

रसराजशुल्वगन्धकमुरतिक्तैः पीतभृङ्गमरिचैश्च ।
आर्द्रीचितयरसाक्ता गुटिकाः कार्याश्च चणकाभाः ॥
एका देया प्रथमं त्रिदोषविकलस्य मूर्च्छितस्यापि ।
अन्या मुहूर्तपरतः प्रहरादन्याऽपरा नैव ॥
जीवति मृतोऽपि पुरुषस्त्रिदोषजान्विततन्द्रिकायुक्तः ।
श्रीनागार्जुनगदिता गुटिका मृतसञ्जीवनी ख्याता ॥

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11. Siddha Rasa.

सिद्धरसः ।

नागार्जुनेन संदिष्टौ रसश्च रसकावुभौ ।
श्रेष्ठौ सिद्धरसौ ख्यातौ देहलोहकरौ परौ ॥
रसश्च रसकश्चोभौ येनाग्निसहनौ कृतौ ।
देहलोहमयी सिद्धिर्दासी तस्य न संशयः ॥
अशुद्धः खर्परः कुर्याद्वान्तिं भ्रान्तिं विशेषतः ।
तस्माच्छोध्यः प्रयत्नेन यावद्वान्तिविवर्जितः ॥

12. Nāgārjunī Guṭikā.

नागार्ज्जुनी गुटिका ।

हरिद्रा निम्बपत्राणि पिप्पल्यो मरिचानि च ।
भद्रमुस्तं विडङ्गानि सप्तमं विश्वभेषजम् ॥
एतानि समभागानि छागमूत्रेण पेषयेत् ।
कोलास्थिका गुटी छायाशुष्का नागार्जुनीति सा ॥
वारिणा तिमिरं हन्ति मधुना पटलं तथा ।
रात्र्यन्धं भृङ्गराजेन नारीदुग्धेन पुष्पकम् ॥
गवां मूत्रेण पिष्टिका काञ्जिकेन च कामलाम्
उशीररससंयुक्ता विषं वृश्चिकसंभवम् ॥

13. Haridrākhaṇḍa.

हरिद्राखण्ड: ।

स्वरसं परिभद्रस्य प्रस्थमादाय यत्नत: ।
तदर्धाञ्च सितां दत्त्वा घृतं कुड़वसम्मितम् ॥
प्रस्थार्द्धं रजनीचूर्णं दत्त्वा पाकं समाचरेत् ।
यदा दार्व्वींप्रलेप: स्यात् तदैषां चूर्णमाक्षिपेत् ॥
चित्रकं त्रिफला मुस्तं विड़ङ्गं कृष्णजीरकम् ।
यमानीद्वयसिन्धूत्थं निर्गुण्डीफलमेव च ॥
पाठाविड़ङ्गकञ्चैव शारिवाद्वयवासकौ ।
पलाशवीजं व्योषञ्च त्रिवृद्दन्ती सरेणुका ॥
अरिष्टं सोमराजी च प्रत्येकन्तु द्विकार्षिकम् ।
ततो माषाष्टं भक्षयेत्तोयञ्चानुपिबन्नर: ॥
क्रिमींश्च विंशतिविधान् नाशयेन्नात्र संशय: ।
दुष्टव्रणञ्च कुष्ठञ्च नाड़ीव्रणभगन्दरम् ॥
शीतपित्तं विद्रधिञ्च दद्रुं चर्म्मदलं तथा ।
अजीर्णं कामलां गुल्मं श्वयथुञ्च विनाशयेत् ॥
बलपुष्टिकरो ह्येष वलीपलितनाशन: ।
हरिद्राखण्डनामायं सर्व्वव्याधिनिषूदन: ॥
प्रणिनां हितकामी हि प्राह नागार्जुनो मुनि: ।

15. Laghusiddhābhraka.

लघुसिद्धाभ्रकम् ।

समांश-रसगन्धाभ्रदरदंच विशोधितम् ।
लोहखल्ले विनिक्षिप्य गवाज्येन समन्वितम् ॥
मर्द्दकेनापि लोहेन मर्द्दयेद्दिवसत्रयम् ।
द्रोणीपुष्प्यां न्यसेत्खल्लं सांगाराय प्रयत्नत: ॥
इति सिद्धो रसेन्द्रोऽयं लघुसिद्धाभ्रको मत: ।
वल्लतुल्यो र[illegible]रेण सहित: प्रगे ॥

पीतो हरति वेगेन यक्ष्मीमतिदुर्धराम् ।
अतिसारं महाघोरं सातिसारज्वरं तथा ॥
पाचनो दीपनो हृद्यो गात्रलाघवकारकः ।
नागार्जुनेन कथितः सद्यःप्रत्ययकारकः ॥ p. 323.

16. Ghoḍācolīrasa.

घोडाचोलीरसः ।

पारदं टंकणं गन्धं विषं व्योषं फलत्रयम् ।
तालञ्च समं सर्वञ्जैपालं चापि तत्समम् ॥
मर्दयेद् भृङ्गनीरेण भावना तु त्रिसप्तधा ।
गुञ्जामात्रां वटीं कृत्वा छायायां शोषयेद् बुधः ॥
शृङ्गवेररसैः सार्द्धं वटीमेकां प्रयोजयेत् ।
उष्णेन वारिणा शूले कासे श्वासे च यक्ष्मणि ॥
घोडाचोलीति विख्याता नाम्ना नागार्जुनोदिता ।

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Appendix.

CHAPTER XIX.

ṚṢYAŚṚṄGA.

Ṛṣyaśṛṅga was the son of Vibhāṇḍaka Muni. He never met with any human being except his father even when he attained his manhood. The king of Aṅga wanted him to perform a sacrifice for procuring rain as for twelve years there was no rain in his kingdom. He sent beautiful prostitutes to Vibhāṇḍaka's hermitage and they succeeded in enticing him away. Rain poured over Aṅga in torrents. He married Śāntā, daughter of King Romapāda. He next officiated as a priest in a sacrifice for a son, "*Putreṣṭiyajña,*" performed by King Daśaratha, the effect of which was the birth of four sons, Rāma, Bharata, Lakṣmaṇa and Śatrughna. This legend is recorded not only in the *Rāmāyaṇa*, but also in the *Purāṇas*,—the *Padma Purāṇa*, the *Skanda Purāṇa* and elsewhere.

Ṛṣyasṛṅga is said to be one of the compilers of chemical treatise in the *Rasaratnasamuccaya*. He is said to have related *Dāśarathīya Tantra* or *Vedārtha-saṁgraha*, originally proclaimed by Rāma, the son of King Daśaratha, to a large assemblage of Ṛṣis who used occasionally to meet at his Siddhāśrama.

Ms.—C. S. C. Tantra, p. 36.

RĀMACANDRA.

Daśaratha, the king of Ayodhyā had three wives, Kauśalyā, Kaikeyī, and Sumitrā who became mothers of his four sons,—Rāma, Bharata, Lakṣmaṇa and Śatrughna respectively. Rāma was married to Sītā, daughter of Janaka, the king of Videha. Feeling the approach of old age, the king determined to make Rāma his heir-apparent. Every one was pleased except Kaikeyī, who requested Daśaratha to fulfil her choice of two boons, which he promised her before, *viz.*, to appoint her son Bharata, his succeesor, and to banish Rāma for fourteen years. Rāma prepared to obey his father's command as his highest duty. Rāma with Sītā and Lakṣmaṇa, who accompanied him in his exile, entered the wild forest of Daṇḍaka in the Deccan. Daśaratha overwhelmed with sorrow soon died. Bharata who lived with the parents of his mother, was summoned to the throne. Indignant at her mother's conduct, he went to the forest in order to bring back his eldest brother to Ayodhyā. Rāma received him well but declined to return home as he wished to fulfil his vow of exile. Bharata returned to Ayodhyā with Rāma's shoes which he kept up on the throne and held the royal umbrella over them.

The Rākṣasas of Daṇḍaka forest often molested the pious sages who lived there. Rāma killed many demons. Rāvaṇa, the king of Ceylon, determined on revenge, turned Mārīca, one of his followers, into a golden deer which appeared before Sītā. She, from curiosity, requested Rāma for the deer. He followed the animal; Lakṣmaṇa was also ordered by her to go to help Rāma. Rāvaṇa in the guise of an ascetic carried Sītā off by force,

killing the vulture Jaṭāyu who opposed him. Rāma searched for her in vain. He concluded a solemn alliance with Hanumat and Sugrīva, the chiefs of the monkeys. He killed Bālī and placed Sugrīva on his throne. Hanumat crossed the ocean to the island of Ceylon and found out Sītā in a grove. A bridge was built across the ocean. Rāma collected an army with Suṣeṇa as the army-surgeon. He led his army to Ceylon, killed Rāvaṇa and won back his wife. She proved her purity by the ordeal of fire. Rāma returned to Ayodhyā and reigned as a noble king.

But the common people considered the ordeal of fire to be a myth. Rāma had no other alternative but to banish his wife to the hermitage of Vālmīki. Here she gave birth to twins Lava and Kuśa. Rāma desired to perform the *Aśvamedha* sacrifice. But as he did not marry again and as he knew Sītā to be pure, he set up a golden statue of her. Lava and Kuśa held the sacrificial horse and Rāmā had to fight with them, whom he soon recognised as his sons. The sacrifice was concluded. Vālmīki spoke of the purity of Sītā in an assembly but the people still demanded a proof by the ordeal of fire. She appeared before the assembly, but proud of her chastity, she requested her mother earth to gape and give her a resting place. Thus she disappeared amid lamentations. Rāma and his brothers in fulfilment of another vow gave up their lives in the river Jamunā or Sarayū.

Mr. Bhudevachandra Mukerjee attributes to king Rāmacandra the authorship of two treatises on Chemistry. He identifies Rāmacandra with Dhuṇḍhuk-nath, a corruption of Daṇḍakanātha or Lord of Daṇḍaka forest, a name appropriately given to Rāmacandra when he lived in the Daṇḍaka forest during his exile. The book *Rāmarājīya*, he informs us, distinctly refers to

Rāmacandra of Ayodhyā, the son of Daśaratha, who learnt *Rasavidyā* from such great sages as Kālanātha and Lakṣmīśvara. Mr. Mukerjee quotes passages to show that "the gold of the golden image of Sītā" was manufactured by the chemist king himself.

In the *Rāmāyaṇa* we find a reference to the golden image of his wife—

काञ्चनीं मम पत्नीं च दीक्षायां ज्ञांश्च कर्मणि ।

(*Rāmāyaṇa*, *Uttarakāṇḍa*, Ch. 104.)

But here we have been informed "how this gold was obtained."

निजकृत-सुवर्णरचित-पत्नीविग्रहः ।

He further informs us that *Rāmarajīya* is quoted in *Rasaratna-samuccaya* and *Bhāvaprakāśa* and quotes a couplet from *Bhāvaprakāśa*.

सत्योऽनुभूतो योगीन्द्रैः क्रमोऽयं लोहमारणे ।
कथ्यते रामराजेन कौतूहलधियाऽधुना ॥

"The true process of incinerating the metals, as experienced by the great yogis, is now described by king Rāmachandra who learnt it, out of curiosity, form these yogis."

1. He translates "रामराजेन" by "king Rāmachandra." King Rāmacandra is never written as Rāmarāja. His identification of Rāmaraja with Rāmacandra, the famous king of Ayodhyā, rests upon a variant reading of लङ्केश विशारदः in the list of chemists, mentioned in the *Rasaratna-samuccaya*,—लङ्केशस्तस्य घातकः—'Rāvaṇa and his killer Rāma.' In the foot-note he remarks—"The chemist according to the first reading is Rāmachandra. He is 'Visharada' according to the second. In view of other evidences showing that King Rāmachandra was a distinguished chemist, we have accepted the first reading."

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His other evidences are—

2. The identity of Ḍhuṇḍukanātha and Daṇḍakanātha or Rāmacandra.

3. Quotation from the *Rāmarājiya*.

4. The mention of Rāmacandra as the author of *Rasendracintamaṇi*.

Now let us take these evidences one by one.—

1. The reading लङ्केशस्य घातकः is not found in any of the MSS. consulted by us and other scholars. Ray quotes from Benares and Kashmir MSS. and finds the reading to be लङ्केश विशारदः। (*Hist. of Hindu Chemistry*, Vol. I, Sanskrit Texts, p. 12). Mm. Gaṇanātha Sena also quotes from his MS. लङ्केश-विशारदः (see प्रत्यक्षशारीरम्, p. 39). In the printed editions of the book—the Poona and Bengal editions—we find the same reading.

2. The names Ḍhuṇḍukanātha and Daṇḍakanātha are not identical. Daṇḍakanātha is a descriptive epithet, and it may refer to other kings.

4. *Rasendracintāmaṇi*.—The authorship of the work is ascribed to Ḍhuṇḍukanātha, the disciple of Kālanātha, in some MSS. and to Rāmacandra Guha in the other MSS. In MS. *I. O.* 2758, it begins thus

इदानीं गुहसम्भव-श्रीरामचन्द्राह्वयो रसेन्द्रचिन्तामणिग्रन्थमारभमाणम् etc.

In *I. O.* 1422, the Colophon is:

इति श्रीरामचन्द्रगुहविरचिते रसेन्द्रचिन्तामणौ रसेन्द्रसिद्धान्तप्रकरणे शास्त्रावतारो नाम प्रथमोऽध्यायः ॥

But in the printed editions we find

इदानीं कालनाथशिष्य-श्रीढुण्डुकनाथाह्वयो रसेन्[illegible] etc.

Again the author of the *Rasendracintāmaṇi* is also known as Rāmacandra Bhaṭṭa, who is identified with the poet, the author of *Rādhāvinoda*. *Rasapārijāta* is also ascribed to him.

In no MS. have we found "Rāmacandra, son of king Daśaratha."

3. The book *Rāmarājīya*.—Mr. Mukerjee is in possession of this unique MS. by king Ramacandra, son of Daśaratha, the king of Ayodhyā. We are not aware of the existence of such a book. We know of a work known as *Rāmarājīyam* of Rāma Rāya, the king of Vijayanagar. But Mr. Mukerjee assures us that in the MS. in his possession, in the preface of *Rāmarājīya*, it has been clearly stated that it is "composed by King Rāmacandra of Ayodhyā, son of Daśaratha, who learnt Rasa-Vidyā (metallic chemistry) from such great sages as Kālanātha and Lakṣmīśwara" (p. 66).

In the *Svarṇa Tantra* or *Suvarṇa Tantra* we find that Srī Rāma enquires from Īśvara the methods of manufacture of gold from base metals. (See Rāy, *History of Hindu Chemistry*, Sanskrit Texts, Vol. II, pp. 147-152.) This on doubt seems to support the statement made in the *Rāmarājīya* that the gold of the golden image of Sītā was manufactured by King Rāmacandra himself (निजकृत-सुवर्णरचित-पत्नीविग्रहः) ।

But this Rāma of the *Svarṇa Tantra* refers to Paraśu-Rāma.

Now who is Rāmarāja ?

(*i*) Rāma Rāya, the Regent of Emperor Sadāśiva, became the Emperor of Vijayanagara when Sadāśiva was reported to have died. "Rām Rāya is also known as Rāmrāj by the Mahomedan chroniclers. Towards the latter part of his reign Rāma Rāya handed over to his brothers all the Government affairs and devoted himself to music and literature. 'Seated within this palace (Ratna Kūṭa),' says *Rāmayāmātya*, 'spent his time in the midst of scholars versed in literature, music and other arts.' (S. K. Aiyangar, *Sources*, p. 190.) Accordingly a grant

of Venkaṭa II, 1589, informs us that Rāma Rāya had a great pleasure in music on the Vīṇā and singing (*Ep. Carn.*, XII, Cy. 39). With these years probably is associated the trip of Rāma Rāya with his Guru Tātācārya, the son of Śrīnivāsa, to the fortress of Chandragiri, to spend some days in that sacred retirement dedicated to the study of the śāstras (S. K. Aiyangar, o. c., p. 202). This time of leisure in the last years of Rāma Rāya is also mentioned in the *Memoirs* of Manuchi one century later; 'after this diversion,' says he, 'he led a happy life, without attending to Government or taking any notice of what went on' (Manuchi, *Storia de Mogor*, III, p. 98)"—H. Heras, *Ind. Hist. Quart.*, 1. 233.

Mr. Mukerjee remarks, "No other King of the name of Rāma than King Rāma of Ajodhya had an occasion to associate himself closely with the great yogis, who always live in the forests." P. 67. Here we find that Rāmarāja of Vijaynagar is an honourable exception.

(*ii*) We know of another Rāmarāja, the author of *Rasaratna-Pradīpa*, a celebrated book on Chemistry. It is to this Rāmarāja, we think, the references in the *Rasaratnasamuccaya* and the *Bhāvaprakāśa* allude.

Rasaratna-pradīpa (or dīpa).

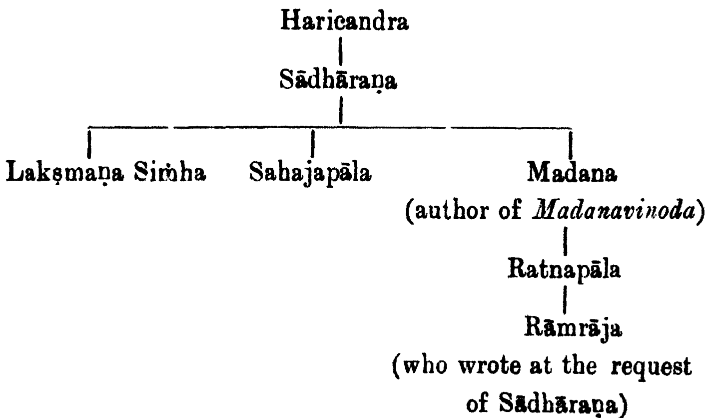
Bhāndārkar reports—

The author belonged to the line of the Ṭāka princes of Kāshṭhā. A genealogy is given. It commences with Harichandra. Harichandra's son was Sādhāraṇa. Sādhāraṇa had three sons: Lakshmanasiṁha, Sahajapāla and Madana. The eldest Lakshmanasiṁha is not referred as having been on the throne. In this family was born king Ratnapāla and his son was Rāmarāja. The present work was written at the desire of King Sādhāraṇa. This must be some other Sādhāraṇa than the one mentioned above,

probably an elder brother of Rāmarāja. The author gives us a list of works consulted in verses identical with those in *Rasarājalakshmī* (Oxf. 321 a, *drshtvemam*, etc.), with Kākachand for Karkachand, Samsriti for Suśruta and Śaktyāgamam for Śaktagamam. The last Ṭāka prince of Kāshṭhā known hitherto has been Madanapāla. The present work gives the names of two more princes in that line after him. But how many rulers there were between Madanapāla and the first of these two is not stated."

Report of a Second Tour in search of Sans. MSS. in Rajputana and Central India, 1904-6.

The genealogy of Rāmarāja may be conveniently shown thus :—



रसरत्नप्रदीप।

यस्यावनीविमलमम्नसुवर्णपूर्णा काष्ठेति नाम नगरी यमुनातटान्ते।
यस्या नरेन्द्रतिलको हरिचंद्रनामा टाकान्वयैककुमुदः क्षितिपो बभूव ॥४॥
यस्यात्मजः क्षितिपतिर्जगति प्रसिद्धः साधारणो रणविनिर्जितशत्रुसेनः।
निस्थानमार्गमधिगम्य जगद्विरिंचेर्भूतं स्थितं च पुरवास्यकरोत्प्रतापात् ॥
यस्यात्मजास्त्रय इमे विदिता जयंति ज्यायाम(न)यं समिति लक्ष्मणसिंहनामा।
शत्रून्विजित्य कृतवान्(न्नि)पुकामिनीनां वर्षा विलोचनयुगे हृदये निदाघं ॥५॥

श्रीमान्परः सहजपाल इति क्षितीन्द्रचन्द्रः स्वयं सुकविलोचनकैरवाणां ।
स्त्रीणां दृशां हृदयपंकजकर्णिकायां तुल्यानुराग इव भाति गुणैः सदा यः ॥
यत्कीर्त्तिकांतिविमलो वचसां विलासो हारावली लुठति यस्तुतिपाठकानां ।
कंठे कवित्वधनीनां मदनो नरेन्द्रो लक्ष्मीविलासनिलयो बलिवद्दान्यः ॥
वंशेय(श ?) विश्वविदिते नृपरत्नपालः प्रादुर्बभूव करुणावरुणालयेऽस्मिन् ।
यस्मादभूः सुतनयो विनयांबुराशिः श्रीरामराज इति रम्यतया श्रिया च ॥८॥
साधारणक्षितिपतेः सुनियोगयोगात् संप्राप्य सेवकपटं खलु रामराजः ।
नानामयांधतमसां प्रशमाय धन्यो रम्यं करोति कुतुकाद्रसरत्नदीपं ॥९॥
दृष्ट्वेमं रससागरं शिवकृतं श्रीकाकचंडेश्वरीं
तंत्रं सूतमहोदधिं अलसुधांभोधिंभवानीमतं ।
व्याडि-संहतिसूत्रमीश्वरहृदयं स्वच्छन्दशक्त्यागमं
श्रीदामोदरवासुदेवभगवद्गोविंदनागार्जुनात् ॥

Ibid, p. 91.

MSS. of *Rasaratnapradīpa.*—Ulwar. Cat. 425.

Thus we may conclude that Rāmarājā was an officer in the service of Sādhāraṇa, king of Kāṣṭhā or Kuch. His date may approximately be fixed at 1350 A. D. In my *History of Indian Medicine* I have mentioned the names of many sages and physicians who flourished in India in ancient times, and I have collected proofs from Indian sources. But such proofs were not of such a character as to force me to conclude that such personages were actually the physicians identified by me. King Rāmacandra of Oudh might have been a good chemist but authentic evidence is not forthcoming to establish its certainty.

SUṢEṆA.

Suṣeṇa was father of Tārā, the wife of Vālī, king of the monkeys of Deccan. He was also one of the kings of the monkey tribe. He was a good warrior and was well-versed in the science of medicine. After the death of Vālī, he became the Surgeon-General of Rāma's army during his war with Rāvaṇa. When Lakṣmaṇa fell senseless in his war with Rāvaṇa, he advised Hanumān to fetch *Viśalyakaraṇī* (*lit.*—that which frees the body from mischief by foreign bodies) and therewith rendered the prince conscious.

पूर्व्वन्तु कथितो योऽसौ वीर जाम्बवता तव ।
दक्षिणे शिखरे जातां महौषधिमिहानय ॥
विशल्यकरणीं नाम्ना सावर्ण्यकरणीं तथा ।
संजीवकरणीं वीर सन्धानीञ्च महौषधिम् ॥

Rāmāyaṇa, Yuddhakāṇḍa, Ch. 102.

सुशल्यः स समाघ्राय लक्ष्मणः परवीरहा ।
विशल्यो विरुजः शीघ्रमुदतिष्ठन् महीतलात् ॥

Ibid.

Suṣeṇa is the name of a physician in the list of sages versed in the science of medicine as described in the *Devīpurāṇa,* Chapter 110.

वेदाङ्गानां यथा ज्योतिर्वरिष्ठं मुनिसत्तम ।
उपाङ्गानां तथा चैतदायुर्व्वेदो वरः स्मृतः ॥
कपिलो हिमकुक्षिश्च वरुणो जलदाधिपः ।

मेखला निषठो (निषधो) वद्री दुन्दुभिः पुलको हरिः ॥

यजनः सामकश्चेन्दुः काशिको जनको वपुः ।
हेमः सुमाली दीप्तिश्च भानुः कर्णः प्रभाकपिः ॥
सुषेणो महिमा पिङ्गो ब्रह्मा दक्षप्रजापतिः ।
अश्विनौ वृत्रहा अत्रिरेते वेदविदां वराः ॥

In the list, we find the following names :—Kapila, Hemakukṣi, Varuṇa, Mekhalā, Niṣadha, Rudra, Dundubhi, Pulaha, Hari, Yajana, Sāmaka, Indu, Kāśika, Janaka, Vapu, Hema, Sumālī, Dīpti, Bhānu, Karṇa, Prabhākapi, Suṣeṇa, Mahimā, Piṅga, Brahmā, Dakṣa, Aśvins, Vṛtrahā and Atri.

ĀSTĪKA.

Āstīka was the son of Jaratkāru Muni, who, to procreate a son, married Manasā Devī (also called Jaratkāru), sister of the snake-king Vāsukī and daughter of Kadru and Kaśyapa. As she became pregnant, he knew that a snake-child was in her womb. He pronounced the word '*Asti*'—'there he is'—and went away to practise austerities. So the boy was called Āstīka. When king Janamejaya celebrated the *Sarpa-yajña* or Snake-killing Ceremony to avenge the death of his father King Parīkṣita, the sage Āstīka interfered and succeeded in inducing the king to stop the sacrifice and thus saved the lives of the snake Takṣaka and his race. He helped the king to perform the Aśvamedha Ceremony or Horse-sacrifice as a sign of his suzerainty.

He is quoted as an authority in the *Agadatantra* or *Treatment of Poisons*, especially of the snakes, and it is still customary to recite a couplet in Sanskrit in which his mother's name occurs to avert the danger from snake-bite.

आस्तीकस्य मुनेर्माता भगिनी वासुकेस्तथा
जरत्कारुमुनेः पत्नी मनसादेवी नमोऽस्तु ते ।

Formula :—

1. Āstīkanāma Agada.

आस्तीकनामागदम् ।

श्लेष्मान्तकं चवकं गुडूची-
नृपद्रुमत्वग्बृहतीद्वयं च ।

एषोऽगदः सर्वविषापहः स्याद्-
आस्तीकनाम्ना मुनिना प्रणीतः ॥

Cikitsākalikā, p. 249.

आस्तीको नाम मुनिस्तेन प्रणीतं कथितमिति ॥

Cikitsākalikāṭīkā, p. 249

YĀJÑAVALKYA.

Yājñavalkya Muni is the disciple of Vaiśampāyana. He is well-known as the author of the *Yājñavalkya Saṁhitā*—a treatise on *Dharmaśāstra* or *Code of Law*. He is also known as Brahmarātri, Jogeśa (Hemcandra), and Jogīśvara (Mitākṣarā).

He officiated as *Hotṛ*, a priest in the *Rājasūya* sacrifice performed by King Yudhiṣṭhira at Hastināpura..

It is said that he declined to officiate as the chief priest in a sacrifice begun by his Guru to get rid of the sin committed by killing a Brāhmaṇa; consequently he had to vomit the Vedas which he learnt from his preceptor. The Vedas were vomitted out and the sages present devoured them in the shape of Tittira birds.

Formulæ.—The formulæ ascribed to Yājñavalkya :—

	Formulæ.	*Author.*	*Book.*	*Page.*
1.	Vijapāradīyaghṛta, or Vījapāradīya.	Yājñavalkya	Vaṅgasena	414

VĀTSYĀYANA.

Vātsyāyana is the name of an ancient sage who is also known as Mandanāga, Pakṣila and Svāmī (*Trikāṇḍaśeṣa*).

वात्स्यायनः (पुं) मुनिविशेषः । तत्पर्य्यायः—मन्दनागः २, पक्षिलः ३, स्वामी ४ इति त्रिकाण्डशेषः ॥

" Vātsyāyana is another old authority. The name occurs in *Pāṇinī* 4. 1. 73, and probably the author of the *Kāmasūtra* was meant as some of his rules refer to terms chiefly used in the latter. The text has come down to us almost undefiled, showing its great popularity among our ancestors, which is also clear from its commentaries and reference by Daṇḍī, Vāmana and other great writers."
—Barua's *Amarakoṣa*, Preface, xiii.

Vātsyāyana is quoted in the *Vyākhyā-madhukoṣa*.

His works—

1. *Kāmasūtra.*—It is known as *Vātsyāyana Sūtra.*

Mss. of the *Vātsayāyana Sūtra*—
D. C. S.—3909—11.
C. P. B.—756—57 (*Kāmaśāstra*), 758 (*Kāmasūtra*).
A. S. B.—11. A. 7.
D. C. S.—3909. *Vātsyāyanaśūtram.*

वात्स्यायनसूत्रम् ।

Adhikaraṇa, complete; in the 2nd Adhikaraṇa 1 to 3 Adhyāyās complete, 4th incomplete.
By Vātsyāyana.
This is a well-known work on Kāmaśāstra.

Beginning.—

धर्मार्थकामेभ्यो नमः शास्त्रे प्रकृतत्वात् । तत्समयावबोधकेभ्यश्चाचार्य्येभ्यस्तत्सम्बन्धात् । जापतिर्हि प्रजाः सृष्ट्वा तासां स्थितिनिबन्धनं त्रिवर्गसाधनं शास्त्रमध्यायानां शत-

सहस्रं पाये प्रोवाच। तदेव तु पञ्चभिरध्यायशतैरौद्दालिक (खकि:) श्वेतकेतु सञ्चिक्षेप। तदेव तु पुनरध्यर्धेनाध्यायशतेन साधारणसांप्रयोगिककन्यासंप्रयुक्तकभार्याधिकारिक-पारदारिकवैशिकौपनिषदिकैःषड्भिरधिकरणैर्बाभ्रव्यः पाञ्चालश्चकार। तस्य वैशिकं षष्ठमधिकरणं पाटलिपुत्रिकाणां गणिकानां नियोगात् दत्तकः पृथक् चकार। तत्प्रसङ्गात्पारायणश्चाधारणं प्रोवाच; सुवर्णनाभश्चांप्रयोगिकं, घोटं(घोट)कमुखः कन्यासंप्रयुक्तकं, गोनर्दीयो भार्यादि(धि)कारिकं, गोणिकापुत्रः पारदारिकं, कुचु(कुचि)मार औपनिषदिकश्चेति। एवमनेकैराचार्यैस्तच्छास्त्रं खण्ड(श)श्चांप्रणीत-मुत्सन्नकल्पमभवत्। तत्र दत्तकादिभिः प्रणीतानां शास्त्रावयवानामेकदेशत्वान्महदिति बाभ्रवीयस्य दुरध्येयत्वात्संक्षिप्य सर्वमर्थमल्पेन ग्रन्थेन कामसूत्रमिदं प्रणीतं वात्स्यायनेन। तस्यायं प्रकरणाधिकरणसमुद्देशः। तद्यथा—

शास्त्रस्य संग्रहः त्रिवर्गस्य प्रतिपत्तिः; विद्यासमुद्देशः; नागरिकवृत्त(त)-नायु(य)कसहायदूतिकर्मविधि(मर्श):—इति साधारणं प्रथममधिकरणमध्यायाः पञ्च। प्रमाणकालभावेभ्यो रतावस्थापनम्; प्रीतिविशेषात्(:); उभ(प)गूहनविचारात्(:); चुम्बनविकल्पात्(:); नखरदनजातयत्(:); दशनच्छेद्यविधयः; देश्योपचाराः; संवेशनप्रकाराः; चित्ररतानि; प्रहणनयोगाः; तद्युक्ताश्च सीत्कृतं(तोप)क्रमात्(:); पुरुषायितम्; पुरुषोपसृप्तकानि; औपरिष्टकम्; रतारम्भावसानिकम्; रतविशेषाः; प्रणयकलहश्च—इति सांप्रयोगिकं द्वितीयमधिकरणम् अध्याया दश। वरणसावधानम्; संबन्धनिश्चयः; कन्याविस्रम्भणम्; बालायामुपक्रमाः; इङ्गिताकारसूचनम्; एक-पुरुषाभियोगं(गः); प्रयोज्यसे(स्यो)पावर्तनम्; अभियोगतः कन्यायाः प्रतिपत्तिः विवाह-योगाः—इति कन्यासंप्रयुक्तकं तृतीयमधिकरणम् अध्यायाः पञ्च। एकचारिणीवृत्तम्; प्रवासचर्या; सपत्नीषु ज्येष्ठावृत्तं, कनिष्ठावृत्तं, पुनर्भूवृत्तं, दुर्भगावृत्तम्, अन्तःपुरिकम्; पुरुषस्य बह्वीषु प्रतिपत्तिः—इति का(भा)र्याधिकारीकि(रिक)श्चतुर्थमधिकरणम् अध्यायौ द्वौ। स्त्रीपुरुषशीलावस्थापनम्; व्यावृत्तिकारणानि; स्त्रीषु सिद्धात्(सिद्धाः) पुरुषात्(:); अयत्न(यत्न)साध्याश्च योषितः; परिचयकारणानि; अभियोगाः; भावपरीक्षा; दूतिकर्माणि; ईश्वरकामितकम्; अन्तःपुरिकावृत्तम्; दाररक्षितकम्—इति पारदारिकं पञ्चममधिकरणम् अध्यायाःषट्। सहायगम्यागम्यगमनकारणचिन्ता; गम्योपावर्तनविधिः; कान्तानुवर्तनम्; अर्थागमोपायाः; विरक्तलिङ्गानि; विरक्त-प्रतिपत्तिः; निष्कासनक्रमाः; विशीर्णप्रतिसन्धानम्; लाभविशेषाः; अनुबन्धार्थानर्थ-संशयविचाराः; वेश्याविशेषाः—इति (वैशिकं) षष्ठमधिकरणम् अध्यायाःषट्

सुभगङ्करणम् ; वशीकरणम् ; वृष्याश्च योगा: ; नष्टरागप्रत्यानयनम् ; वृद्धिविधय: ; चित्रयोगा:—इत्यौपनिषदिकं सप्तममधिकरणम् अध्यायौ द्वौ । इति षट्त्रिंशदध्याया: । चतु:षष्टि: प्रकरणानि सप्ताधिकरणानि । सपादं श्लोकसहस्रम् ।

इति शास्त्रस्य सङ्ग्रह: ॥

सङ्क्षेपमि(म)मुक्तास्य विस्तरोऽत: प्रवक्ष्यते ।

इष्टं हि विदुषां लोके समासव्यास[साधा]रणं(भाषणम्) ॥

इति साधारणे प्रथमाधिकरणे शास्त्रसङ्ग्रह: प्रथमोऽध्याय: ॥

* * * *

Colophon :

इति सांप्रयोगिकद्वितीयेऽधिकरणे तृतीयोऽध्याय: ॥

आद्दितोष्टम: ॥

(रागवृद्धौ)सङ्घर्षात्मकं नखविलेखनम् । तस्य प्रथमसमागमे प्रवासप्रत्यागमने ।

End :

आकृतिविकारयुक्तानि चान्यानि । विकल्पानामानन्त्यादनन्तत्वाच्च कौशलविधेरभ्यासस्य च सर्वगामित्वाद्रागात्मकत्वाच्च नखच्छेद्यस्य कोऽत्र प्रकारानभिसमीक्षितुमर्हति ॥

There is a commentary on the work—*Vātsyāyanasūtra-vyākhyānaṁ* by one Bhāskara-Nṛsiṁhaśāstrin, a resident of Benares.

MS.—R. No. 3912.

No. 3912. वात्स्यायनसूत्रम्—सव्याख्यानम् ।

Vātsyāyanasutram : with commentary.

Substance, paper. Size, 10½ × 4½ inches. Pages, 443. Lines, 10 on a page. Character, Telugu. Condition, good. Appearance, new.

Complete 7 Adhikaraṇas only.

The commentary is by one Bhāskara-Nṛsiṁhaśāstrin, a resident of Benares.

Beginning :

तुष्टि: प्रोद्य[illegible]द्राणाम्बुधारा-
माधुर्यास्वादमत्तभ्रमरगलगलच्छङ्क्तियालङ्कृये मे ।
दुग्धाम्भोराशिमध्यप्रचलदविरलप्रौढवीचीचयाना-
माचार्यान्वाङ्निगुम्भान्वितरतु नितरां कामशास्त्रार्थचक्रे ॥
श्रीसिद्धेश्वरि तावकाङ्घ्रिनृपती कान्तिप्रतापान्विते
छत्रादिस्फुरिते कवीश्वरमनःसिंहासनाध्यासिनि ।
धामोद्यन्मणिसौधति श्रितजनः सेनाधिनाथत्यसौ
नित्यं श्रीयुवराजति क्षितिभुजो दासन्ति तस्मान्न तम् ॥
वत्सोपरि वात्सल्यात् वात्स्यायन[ना]माप्य कामशास्त्रं यः ।
चक्रे चक्रधरन्तं वन्दे वन्दारुवृन्दमन्दारम् ॥
धर्मार्थोपरि विलसन्मोक्षादभ्यर्हितः पूर्वः ।
सकलजगज्जनिहेतुः पुरुषार्थश्रेष्ठ आत्मभूर्जयति ॥
एकातपत्रं रजनीशबिम्बं नितम्बिनी राज्यमहिश्च वन्दी ।
स्तोत्राणि वात्स्यायनसूत्रजालं यस्यास्त्यसौ भाति स कामराजः ॥
अमन्दानन्दसन्दोहसंदायकधुरंधरः ।
स्मरराजो राजसखा राजते राजपूजितः ॥
श्रीसर्वेश्वरशास्त्रिसद्गुरुमहाकारुण्यसाहाय्यतः
श्रीराजव्रजलालसादरमुहुस्संप्रेरणादीक्षणात् ।
श्रीकाश्यां नरसिंहशास्त्रिकविना कन्दर्पचूडामणेः(णिः)
श्रीवात्स्यायनसूत्रवृत्तिरखिलप्रौढप्रिया लिख्यते ॥
श्रीमद्भास्करवंशवारिधिविधून् षट्शास्त्रवेदस्मृति-
श्रौताख्या(द्या)गमकाव्यनाटकमुखप्रोत्कृष्टविद्याप्रदान् ।
पूज्यासङ्गणयज्व(स)त्कृति(वि)सुतान्नत्वा नृसिंहस्सुधीः
श्रीवात्स्यायनसूत्रवृत्तिमखिलप्रीत्यै करोति क्रमात् ॥

*　　　*　　　*

श्रीवात्स्यायनवीरभद्रमुखसद्ग्रन्थामृताम्भोनिधे-
र्युक्तयाख्यान् पृषतोऽद्य(तान् हि)काश्चन समानीयाहमज्ञोऽपि वा
वृत्तिं काञ्चन कल्पयन्न(न्क)विपदं प्राप्नोमि यद्वद्भुवि
क्षुद्रा सा मधुकृत्पदं सुमनसश्चारस्य संमेलनात् ॥

श्रीभद्रप्रदरामचन्द्रदयया वाणी ममास्यादपि
प्रोद्यद्भावरसान्वितातिसरला प्रासैर्युताविर्भवेत् ।
वीणारोपितसद्ध यापि विरसा(प्यत्यन्त)मत्य, त-
त्कार्येर्वाचयितृप्रभाववशतः सन्तोषदायी न किम् ॥
पुरुषत्रये त्रिधास्ते वदने वचःस्वरोऽङ्कदेशे या ।
रा........गौर्मुखरूहचित्तेषु साम्बिकास्तु सदा ॥
रसगुणगणनाध्यायाः प्रकरणसंख्याब्धिदिङ्गाङ्ग(ब्धुराशिराग)मिता ।
साङ्घ्रि(?)सहस्रं श्लोका अधिकरणं सप्त कामशास्त्रेऽस्मिन् ॥
अर्थो धर्मप्रापकस्यापि हेतुः स्वर्गप्रा(स्या)प्तौ स्वर्गनामैव कामः ।
अज्ञातात्मानन्दरूपाश्च मोक्षात् ज्ञातानन्दः काम उच्चैः पुमर्थः ॥

ओम्—

"धर्मार्थकामेभ्यो नमः"

अथभगवान्वात्स्यायनः ब्रह्मानन्दाभिव्यञ्जकवृत्तिविशेषतया समाधेरिव कामस्य परम-पुरुषार्थतां, निषेधशास्त्रस्य तत्स्वरूपानभिज्ञविषयतां, धर्मार्थयोश्च यागस्य प्रोक्षणाव-घातयोरिव सन्निपत्योपकारकतां, स्वान्नपानादेश्च सत्सङ्गादेरिव तत्साधनताम्, आनन्दाभिव्यञ्जकतया मोक्षादप्यभ्यर्हिततमतां च पश्यन्निष्प्रयोजनत्वामूलकत्वाशिष्ट-परिगृहीतत्वादिदोषान्क्रमेण वारयन् विघ्ननिवर्तकं ब्रह्मानन्दानुसन्धानलक्षणमङ्गलञ्च शिष्यशिक्षार्थे प्रेक्षावत्प्रवृत्तयेऽनुबन्धचतुष्टयं च सूचयन् साङ्गं परपुरुषार्थं निर्दिशति । तत्र धर्मत्वमलौकिकप्रवर्तकत्वमिति भट्टाः ; यागादिजन्यापूर्वत्वमिति प्राभाकरादयः । रागप्राप्तादिव्यावृत्तयेऽलौकिकपदम् । प्रतिग्रहादिसाध्यत्वमर्थत्वम् । यद्यप्यर्थ्यत इति व्युत्पत्त्या सर्वस्याप्यर्थत्वं प्रतीयते ; तथापि निर्मन्थ्याधिकरणन्यायेन योगाद्रूढेः प्रबलत्वात् पङ्कजादिशब्दवद्योगरूढ्या द्रव्यादिपरत्वमेव । कामत्वमानन्दाभिव्यञ्जकवृत्तिविशेषत्वम् । योगादिजन्यावृत्तये विशेषपदम् । निरूपकत्वं विभक्त्यर्थः । अपकृष्टत्वप्रकारकज्ञानं नमश्शब्दार्थः ।

End :

तदेतद्ब्रह्मचर्येण परेण च समाधिना विहितं लोकयात्रार्थं न रागार्थोऽस्य संविधिः । लोकयात्रा लोकोपकारः रागार्थः रागहेतुकः । अस्य शास्त्रस्य संविधिः कृतिः । अनेन रागादिदोषशून्यमहर्षिप्रणीतत्वं सूचितम् ।

रक्षेद्धर्मार्थकामानां स्थितिं स्वां लोकवर्तिनीम् ।
अस्य शास्त्रस्य तत्त्वज्ञो भवत्येव जितेन्द्रियः ॥

शोकवर्तिनीं लो[illegible] लोकेभ्य इति यावत्। जितेन्द्रियः इन्द्रियालम्पटः चतुरः स्वाधीन इति यावत्।

तदेतत्कुशलो विद्वान् धर्मार्थावनवलोकयन्।
नाति रागात्मकः कामी प्रयुञ्जानः प्रसिध्यति ॥

धर्मार्थौ कामञ्च तत् अ(त)श्चान् अवलोकयन् जानन् कुशलः विलासिनीनां स्वभावज्ञाने अतिरागात्मकः तद्विलासैरतिरिक्तः कामी तदिच्छुः प्रयुञ्जानः स्वयंप्रयोक्ता वा न प्रसिध्यति न भवति, किं तु तासां स्वभावज्ञश्च न् धर्मार्थकामान् संपूर्णान् संब(म्य)गश्नु ते शास्त्रतत्त्ववित् ॥

Colophon :

इति श्रीकविपदवाक्यमानतत्त्वज्ञश्रीकाशीनगरनिवासिभास्करनृसिंहशास्त्रिविरचित वात्स्यायनीयकामसूत्रवृत्तौ औपनिषदिके सप्तमेऽधिकरणे द्वितीयोऽध्यायः ॥

नष्टरागप्रत्यायनं वृद्धिविधयश्च चित्राश्च योगाः। आदितष्षट्त्रिंशः। समाप्तश्चेद-मौपनिषदिकं सप्तममधिकरणम्। शास्त्रञ्च संपूर्णम् ॥

भास्करनृसिंहशास्त्री शास्त्रेष्टार्थप्रदेशकारणात्।
वात्स्यायनसूत्राणां वृत्तिं बुधहर्षवृद्धये व्यतनोत् ॥

काशीशं श्रित उत्तमसद्गतियुतोऽयं धर्मशास्त्रे तथा।
वाणीं व्याकुरुते कृतेतरगिरं मीमांसते चोभयीम् ॥
पान्थः काव्यपथे तथा परिचितः कामागमे चेति माम्।
ग्रन्थो वक्ष्यति तत्कृतः प्रथयते नो वार्पितोऽस्मिन्भरः ॥

अथैतत्प्रबन्धास्तथाध्यापनोक्ता विनोपाधिमस्मिन् विधेयेऽधिकारी।
असाद्(धु)प्रयोगान्विसंन्धीन् प्रबन्धे दयालो बुधाश्चाधु संशोधयन्तु ॥

नूना वृत्तिरितीर्ष्यया विरहिताः पाण्डित्यपारङ्गताः
तत्कामाश्च कृपालवोऽत्र रसिकाः पश्यन्त्ववश्यं कृतिम्।
यद्वा विद्वदधीशभक्तकलितचौरप्रसूनप्रियो
विश्वेशः कृतिकारकः कृतिहितः कृत्यानया तुष्यति ॥
प्राचीनैः कविभिः कृताः कतिचन ग्रन्थाः प्रसिद्धास्ततः
कार्या काचन सांप्रतं कृतिरिति ग्रन्थो मया नो कृतः।
किन्तु प्रौढरसप्रतोषणकृते तत्प्रेरकादीश्वर-
प्रीत्यर्थं स इहार्पितार्थदपदः कृत्यानया प्रीयताम् ॥

भास्करनृसिंहशास्त्री शास्त्री सर्वेश्वरोऽर्थितो येन ।

अधिकाब्धि पुस्तकं सोऽलिखदखिलं चैतदात्मपरतुष्ट्यै ॥

The work of Vātsyāyana has been translated into English, French, and German.

Valentino.—*L'Hygiene conjugale ches les Hindous, Archives Genarales de Medicine*, Ap. 25, 1905.

Heimaun and Stephan.—*Beitrage Zur Ehehygiene nach der Lehren der Kāmasūtraṁ, Zeitschaft für sexual* Wissenschaft, Sept., 1908.

A Review of Richard Schmidt's German translation of the *Kāmaśāstra* of Vātsyāyana in *Zeitschrift für Éthnologie*, 1902, Hept 2.

English translation of Vātsyāyana.

Lamairessa.—French translation of Vātsyāyana.

2. Nyāyabhāsyaṁ Vātsyāyanīyaṁ—A commentary by Vātsyāyana on the *Nyāya Sūtras* of Gautama.

Ms.—D. C. S. 3725.

Colophon :

इति वात्स्यायनीये न्यायभाष्ये नवमोऽध्यायः समाप्तः ॥

BHĪMASENA.

Bhīmasena is well-known to all as the second brother of the Pāṇḍavas. He was the strongest of all and killed Duryyodhana in a battle of clubs. In the thirteenth year of exile of the Pāṇḍavas, they lived in disguise as servants of Virāṭa, King of the Matsyas. There Bhīmasena served as the chief cook of the royal household as he was well versed in the science of cooking (*Sūpaśāstra*) and assumed the name Ballaba.

भीमसेन उवाच—

पौरोगवो ब्रुवाणोऽहं बल्लवो नाम भारत ।
उपस्थास्यामि राजानं विराटमिति मे मतिः ॥
सूपानस्य करिष्यामि कुशलोऽस्मि महानसे ।
कृतपूर्व्वाणि यान्यस्य व्यञ्जनानि सुशिक्षितैः ॥
तानप्यभिभविष्यामि प्रीतिं सञ्जनयन्नहम् ।
आहरिष्यामि दारूणां निचयान्महतोऽपि च ॥
यत्प्रेक्ष्य विपुलं कर्म्म राजा संयोक्ष्यते स माम् ।
अमानुषाणि कुर्व्वाणस्तानि कर्म्माणि भारत ॥
राज्ञस्तस्य परिप्रेष्या मंस्यन्ते मां यथा नृपम् ।
भक्ष्यान्नरसपानानां भविष्यामि तथेश्वरः ॥
द्विपा वा बलिनो राजन् वृषभा वा महाबलाः ।
विनिग्राह्या यदि मया निग्रहीष्यामि तानपि ॥
ये च केचिन्नियोत्स्यन्ति समाजेषु नियोधकाः ।
तानहं निहनिष्यामि रतिं तस्य विवर्द्धयन् ॥
न त्वेतान् युध्यमानान् वै हनिष्यामि कथञ्चन ।
अथ तान् पातयिष्यामि यथा यास्यन्ति न क्षयम् ॥
आरालिको गोविकर्त्ता सूपकर्त्ता नियोधकः ।
आसं युधिष्ठिरस्याहमिति वक्ष्यामि पृच्छतः ॥

आत्मानमात्मना रक्षंचरिष्यामि विशाम्पते ।
इत्येतत् प्रतिजानामि विहरिष्याम्यहं यथा ॥

Virāṭa parva, Ch. II, p. 2.

To Bhīmasena is ascribed the following book—*Sūpaśāstra*.—

D. C. S. 13381. सूपशास्त्रम्, कर्णाटकटीकासहितम्.

Supaśāstram: with Kanarese meaning.

Substance, palm-leaf. Size, $14\frac{1}{8} \times 1\frac{3}{8}$ inches. Pages 108. Lines, 6 on a page. Character, Kanarese. Condition, good. Appearance, old.

Incomplete.

A treatise bearing on cookery. The work is attributed to Bhīmasena. Foll. 12 to the end are written in Kanarese language.

Beginning :

निवसंस्तु पाण्डुसूनुर्विराटनगरे पुरा पवनपुत्र: ।
चक्रे पितु: प्रसादात्तन्त्रमिदं सूप········· ॥

*   *   *

प्रथमं द्रुतिति फलानां घृततक्रपयो पितृप्रसादत: (?) ।
दधिविकारं च नवनीतकरणमेषा तटिविस्रुतसारपूपकारणं च ॥
...   . ॥

*   *   *

शिग्रुमूलस्य चूर्णेन मर्दितं पानसं फलम् ।
द्रुतं स्याद्रागलं पञ्चपलमौदुम्बरत्वचा ॥

*   *   *

पक्वं कपित्थं लवणं लग्नमूषातपे स्थितम् ।
शालमूलस्य चूर्णेन पक्वं फलं च द्रुतं स्यात् ॥

*   *   *

End :

इत्थं समीरणसुत: सकलौषधीनां सारं विचार्य रसवीर्यविपाकयोगम् ।
राजानमन्वहमतोषयदन्नपूर्वं············दं दाम चकार च सूपतन्त्रम् ॥

MĀṆḌAVYA.

Māṇḍavya is the name of an ancient physician who is quoted in the list of teachers in *Rasavidyā* or chemical knowledge in the *Rasaratna Samuccaya.*

आदिमश्चन्द्रसेनश्च लङ्केशश्च विशारदः ।
कपालीमत्तमाण्डव्यौ भास्करः शूरसेनकः ।
रत्नघोषश्च शम्भुश्च सात्त्विको नरवाहनः ।
इन्द्रदो गोमुखश्चैव कम्बलिर्व्याडिरेव च ।
नागार्जुनः सुरानन्दो नागबोधिर्यशोधनः ।
खण्डः कापालिको ब्रह्मा गोविन्दो लम्पको हरिः ।
सप्तविंशतिसंख्यका रससिद्धिप्रदायकाः ।
रसाङ्कुशो भैरवश्च नन्दी स्वच्छन्दभैरवः ।
मन्थानभैरवश्चैव काकचण्डीश्वरस्तथा ।
वासुदेव ऋष्यशृङ्गः क्रियातन्त्रसमुच्चयः ।
रसेन्द्रतिलको योगी भालुकिर्मैथिलाह्वयः ।
महादेवो नरेन्द्रश्च वासुदेवो हरीश्वरः ।
एतेषां क्रियतेऽन्येषां तन्त्राण्यालोच्य संग्रहः ।

Rasaratna Samuccaya.

Nāgārjuna also quotes him in his *Rasaratnākara.*

पुनरन्यं प्रवक्ष्यामि माण्डव्येन यथा कृतम् ।

And again—

शास्त्रं वाशिष्ठ-माण्डव्यं गुरुपार्श्वे यथाश्रुतम् ।
तदहं संप्रवक्ष्यामि साधनञ्च यथाविधि ॥

Rasaratnākara.

His name occurs in the list of sages who were invited by Romapāda to learn the science of treatment of elephants as narrated in the introductory chapter of *Pālakāpya.*

(see Vol. II, p. 424). He flourished at least many centuries before Nāgārjuna as he is mentioned in the *Hasti-Āyurveda*.

In the *Rasaratnākara* there is a discussion of some chemical processes in the form of a dialogue between Ratnaghoṣa and Māṇḍavya, and Śālivāhana and Nāgārjuna. See pp. 826-28.

End of Vol. III.

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Surgical Instruments of the Hindus (*Griffith Memorial Prize, 1909*) Parts I and II, by Girindranath Mukhopadhyay, Bhishagacharyya, B.A., M.D., F.A.S.B. Demy 8vo., pp. 476 and 172 respectively. Rs. 9-0.

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Do. ,, II, Demy 8vo., pp. 433, 1926. Rs. 6-0.

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